

47-5  
7

**SOCIETY OF INQUIRY;**

*Princeton Theol. Seminary.*

Case, *11*

*I*

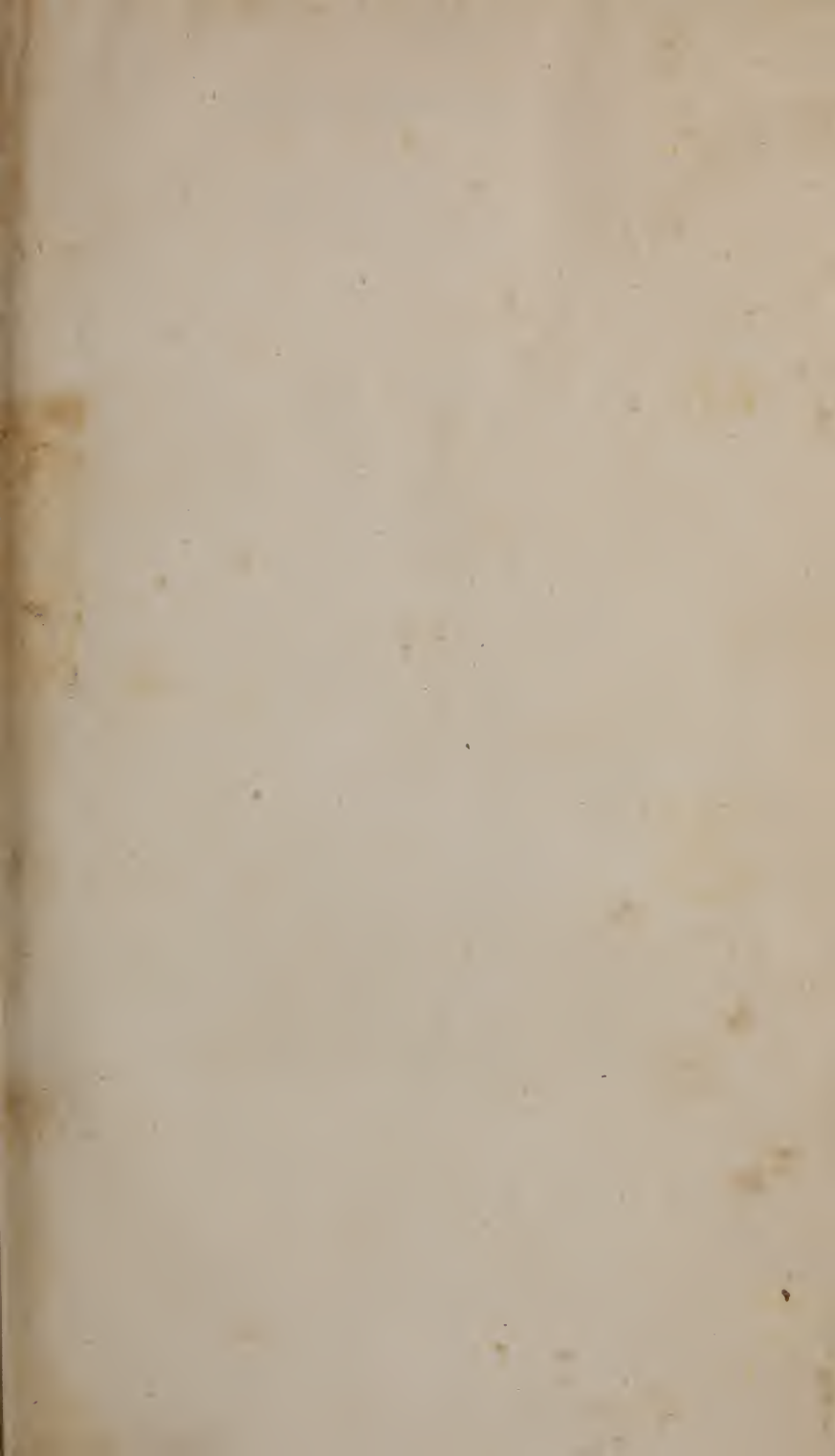
Shelf, *200*

*7*

Book, *110*









1872



William  
H. ...

John W. ...



KO CHIE-PING,

*A Kien Preacher.*

*Who accompanied Mr. Wale to America May, 1833.*

*engr. from the original. Messrs.*



✓  
[Baptist Missionary Magazine]

THE

AMERICAN BAPTIST MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

---

VOLUME XV.

---

---

BOSTON:  
JOHN PUTNAM, 41, WASHINGTON STREET.

MDCCCXXXV.



## P R E F A C E .

IN commencing a new volume of the Magazine, the Editor would thankfully acknowledge the Divine goodness, thus far extended to his imperfect labors, in this department of Christian usefulness. He deeply feels the kindness of those friends, whose contributions have appeared in its pages the last year, and have done so much to increase its interest and sustain its reputation. But mere reputation is not all. And the Editor, while soliciting, in the most earnest manner, the renewal of their favors for the present year, would entreat them to think of the amount of good which has flowed from their contributions—of the number of immortal minds to whom they have spoken, and will continue to speak so often as the Magazine shall be read (and it will be read) in years to come. There are others, whom he would affectionately remind of the opportunity of doing good, which the pages of this important periodical every month present; and ask if there are not pens neglected, that should be employed—if there are not precious thoughts silently revolved in the depths of their souls, like the rich pearls of the ocean that never yet saw the light, which, if brought before the public, might augment the intellectual and moral wealth of the Church, and be bound as gems forever in her heart?

The patrons of the Magazine will doubtless rejoice to learn that the subscription list is *increasing*. Still it is far below what might be expected, and what every real and hearty friend to our missionary operations must desire. It appears to us there is *here* something defective in the views of many of our most active and judicious brethren. Many, even of our Ministers, do not seem to reflect on the peculiar position held by this work, as the only official organ of the Board of Missions, and the only safe depository of statistical information, and indeed of all important documents, connected with the principal history and progress of our growing denomination. As such, it stands *alone*. As such, it stands *first* in its claims on universal patronage. No local paper, however valuable, has more than a secondary claim. The excellence of many of these, we joyfully acknowledge. *After the*

*Magazine*, in the order of time and importance, we view them as indispensable to the diffusion of sound information and animating intelligence of the Redeemer's kingdom. We wish every state in the Union to have its Baptist periodical, whose weekly arrival shall gladden every church and every family. But let our first-born periodical, the beginning of our strength, the fountain-head of our missionary intelligence, and the only permanent store-house of our principles and history, the official organ, and representative of the whole denomination in the United States,—let this be taken first, in every church and every family. Let the local paper never supersede it, but ever be its follower, associate, and auxiliary. We appeal to our brethren, if this is unreasonable. We appeal to our Ministers, on whose agency the patronage of both depends. We appeal to our editorial brethren themselves, who might easily aid us, to their own advantage.

It is the design of the Board that the *Magazine* shall be conducted the present year on the same general principles as the last, with the exception of devoting a larger proportion of its pages to Missionary Intelligence, and adding, at the close, a Summary of Religious Information. It is believed these changes will be regarded as improvements. Interesting Biographies, Essays, Poetry, Reviews, Literary Notices, Notices of Revivals, Statistics; in a word, all Communications adapted to the nature of our work, and the wants of our numerous readers, are affectionately requested by the Editor, from all parts of the Union. Its terms will continue the same. It would be difficult to find a periodical of its class, afforded at so cheap a rate as this. Its avails to the cause of Missions can be small indeed, without a large subscription.

The past year has been marked with many signal blessings from above. Both at home and abroad, the great Hearer of Prayer has crowned the labors of his people with the most encouraging success. The translation of the whole Bible into Burman—the large reinforcement sent out—the establishment of the Mission and press at Ava—the fruits of missionary toil gathered in '*unto life eternal*'—the prospects opening in Siam, China, France, and Germany—the establishment of Christian Churches far beyond the Mississippi—and the progress of Religion in our congregations at the East and West, and North and South—all these things, and many more, assure us that a brighter day is dawning on the church. Let us seize the auspicious moments, to do *with our might whatsoever our hand findeth to do*, for the kingdom of our Lord.

THE  
AMERICAN BAPTIST MAGAZINE.

---

---

Vol. 15.

January, 1835.

No. 1.

---

---

THE NECESSITY OF A RELIGIOUS LITERATURE.

HE who is slightly conversant with the history of his race, cannot be ignorant of the controlling influence which the literature of any age or nation has exercised in the formation of its moral character. Hence arises a strong necessity that the productions of cultivated intellect should be deeply imbued with a religious spirit. But, perhaps, this will be best perceived, if we briefly notice the moral features of the literature which has hitherto been chiefly studied and admired.

A careful examination of the works of Greek and Roman writers must produce an abiding conviction that their tendency, if not counteracted by the sedulous efforts of decidedly Christian instructors, is adverse to the cultivation of religious feeling, and to the establishment of Christian character. We are not disposed to deny that many solid advantages accrue from an acquaintance with the ancient classics. There is much reason, however, to fear that the attainment of these is accompanied with no inconsiderable admixture of evil.

Pagan mythology, which is completely inwrought into the texture of its literature, greatly tends to modify our views of the true and living God. The qualities and actions ascribed to heathen deities imperceptibly become attached to the God of the Bible. At least, the disgusting exhibitions of vice, which their lives present, beget a disbelief in the existence of a Supreme Being, which prevents a cordial reception of the Scripture account of the Almighty. Despising the objects and rites of heathen worship, individuals easily fall into a contempt of all religion.

But, if it be doubted whether these exploded superstitions are capable of inflicting any serious injury, no one, that is much ac-

quainted with the tone of its morality, will deny that ancient classic literature has powerfully contributed to foster the spirit of licentiousness. Learning, genius, and eloquence were there employed in arraying vice in the most seductive forms, and in throwing over her the robe of virtue. As the natural consequence of this deep-rooted and universal corruption, the choicest efforts of mind which have been transmitted to us from that era of intellectual splendor, are replete with refined obscenity. If we consider the multitude who, from childhood, have been continually influenced by this presentation of impurity, clothed with all the felicities of style, can we hesitate to believe that many cultivated minds have been morally sacrificed at the shrine of classic literature. What other result could be anticipated, when the objects of religious veneration were monsters of depravity, when the most popular goddess was the patroness of prostitution, when the mansions of courtizans were the favorite retreats of philosophers, poets and patriots?

But, perhaps, it may be said that the exhibition of lofty sentiment and of illustrious character with which many of these writers abound, presents a redeeming trait, rendering them worthy of our delighted perusal. So far, however, as moral sentiment is formed by a familiarity with them, we hazard little in asserting that it will be utterly repugnant to the spirit of the Gospel. What is the moral of the Iliad? Its enthusiastic admirer is taught to regard ferocious courage as the greatest virtue. If he turn from its pages, to contemplate the character of Christ and his apostles, he will almost shrink with aversion from their peaceful virtues. The reason is obvious. He has accustomed himself to admire the actions of men, most of whose qualities were entirely at variance with the heavenly dispositions inculcated by Jesus. He has willingly yielded to the fascinations of song; he has hung, with rapture, upon the vivid descriptions of successful war, and has panted with desire to emulate these heroic characters. The potency of genius has been too successfully employed in bringing to maturity those evil propensities which the Gospel aims to eradicate.

Many heathen philosophers, indeed, exhibited a rare combination of mental power with illustrious virtue; which, in all succeeding ages, has invested their memory with moral grandeur. The study of their biography, however, though the brightest page in classic literature, is yet fraught with pernicious consequences. Their style of excellence was altogether different from that which the precepts of the Bible teach us to cultivate, while the motives which actuated them were opposite to those which Christianity enjoins. This will appear strikingly evident, when we compare the most eminent sage of antiquity with the founder of our religion. The forbearance, meekness, and humility of the Son of God are strongly contrasted with the impatience, the pride, and unforgiving spirit of the heathen moralist. Meekness and humility, indeed, the capital virtues of the Gospel, were wholly unknown to these ancient sages, or were known only to be despised.

Their most boasted virtue, that of the stoic, was a virtue despoiled of every generous sentiment and kindly affection,—“an idol of ice, enshrined in a heart of curdling sympathies and frozen emotions.” His philosophy, though it sheltered him from the turbulence of human passion, taught him to look with a malignant frown upon every benevolent feeling, and to bestow the sneer of contempt upon every object of human pursuit. Destitute of the light which revelation has shed upon the true nature of moral greatness, they vainly labored to attain to its knowledge by the exercise of unassisted human reason. Hence their multiplied, and vague, and ever-varying systems, with the complete annihilation of moral principle which they occasioned.

While the glory of God, and the bliss of heaven are the grand animating objects of the Christian's pursuit, the pagan philosopher, rejecting the superstitions of his age, derived his highest incentive to action from the approbation of his fellow-creatures. He, too, who treads the pathway of life, in the full view of a future righteous retribution, must act under the influence of a far more effective and purifying principle than the wisest heathen, who had no positive or elevating expectations after death. All the considerations which impelled him to the acquisition of a virtuous character, had regard solely to the interests and objects of this present world. Nor could it be otherwise, since most of their mis-called systems of morality inculcated the belief, that the soul is a mere sensual animation, and that death is an endless slumber.

If such was the character of the heroes and sages of antiquity, will not the animated delight with which the student peruses their history, tend to beguile him into a habit of sentiment foreign to the spirit of the Gospel. He is taught to consider them as the highest style of man, and as enviable displays of the dignity to which human nature is capable of attaining. These opinions are imbibed at a period of life, when they are adapted to make a deep and lasting impression. They enter powerfully into the principles of action, and become associated with all the hallowed recollections of youth. Unspeakable detriment to the cause of Christianity has thus been occasioned by classic literature. It has erected a strong barrier against the entrance of truth into irreligious minds, while it has vastly diminished the moral power of the church, by modifying the sentiments of morality which the Christian professes to receive from the Bible.

Nor can the elegant literature of modern times be deemed undeserving of similar censure. Much of the deleterious effects of heathen classics arises from a communication of their spirit to subsequent writers. The sentiments which these latter inculcate, have been formed from a perusal, and after the model of ancient authors. As these constitute their chief and favorite reading, while they have addicted themselves but little to the study of the Bible, their productions have echoed the false sentiments of the authors whom they admired. They reflect the light of heathen philosophy, softened, indeed, by the salutary effects of the prev-

alence of the Christian religion in a community. A great proportion of our most admired poets, historians, essayists, moral philosophers, and writers of fiction, are obnoxious to the accusation of an anti-Christian tendency. This arises, mainly, from their deficiency in the distinctive sentiments of the Christian dispensation. Such is the nature of the principles of the Gospel, that they readily interweave themselves into every serious subject of thought, imparting a peculiar modification to all. Their presence or absence will give a very different aspect to every thing that has relation to the important interests of time, and to our condition in the life which is to come.

Now, we apprehend that the classical writers of modern days, with a few illustrious exceptions, have wholly disregarded these great principles. We arise from a perusal of their works, almost without a suspicion that any revelation has been made to man, which teaches a different system of morals from that of pagan antiquity. Even in works professedly ethical, which should be thoroughly pervaded by Christian morality, there is very little recognition of its paramount authority, very little reverence expressed for him who "spake as never man spake." Most of our popular writers disclose very little acquaintance with the doctrines and duties which the Gospel unfolds, or seek to inspire any regard for them in the minds of their readers. We do not, indeed, expect their pages to be occupied with dissertations upon subjects strictly religious, though these demand a degree of space and attention. But we ought to require the efforts of their minds to be tinged with the peculiar spirit of Christianity; and their failure, in this respect, justly incurs the censure of the Christian moralist.

Wherein does the virtue which they commend, differ from the lauded virtue of pagan morality? The schools of Socrates and of Plato would furnish all the information requisite to the attainment of their standard of excellence. Abounding in censure upon the follies and vices of mankind, they acknowledge not the humbling truth of the Scriptures, that all are by nature destitute of that holiness, without which no man shall see the Lord. The doctrine of a radical change of character, as essential to true and permanent happiness to which the Bible gives distinguished prominence, is nowhere admitted in the creed of our popular classics. What source of consolation do they afford in the trying hour of death? It is the recollection of a well-spent life. Thus, they entirely reject the support on which alone the humble Christian relies. The animating hope, which faith in a crucified Redeemer inspires, irradiates not their dying couch. Their triumph over death is not the consequence of that great sacrifice for sin which enables the Christian exultingly to exclaim, O death! where is thy sting? O grave! where is thy victory?

Many of our *historians* have labored to instil the poison of infidelity into the minds of their readers. None of them has bestowed that merited condemnation upon the warriors and wars of historic renown, which the principles of the Gospel demand. The *essayists*



who have aimed to amuse and to reform their age, have avoided the infusion of vital religion into their works with a carefulness which indicates any thing but respect for her authority. The bewitching influence of poetry, if we except a few mighty names, whose genius was bathed in the purifying stream of Calvary, has been employed to decorate vice with the most attractive drapery. The countless tribe of fictitious writings has largely contributed to swell the tide of irreligious influence. No one, who has suffered himself to be beguiled by their almost resistless influence, is insensible to the aversion which they create for the less imaginative, but far more important pages of the New Testament. Even our periodical literature, which has assumed a high station, and exerts a mighty power, must be classed with the influences which present a hindrance to the triumphs of the cross.

These remarks forcibly evince the necessity of literature which, in its various departments, shall be tinctured with the spirit of the Gospel. The subject presents itself in a still more imposing attitude, when we consider the character of the present age. It is, pre-eminently an age of mind. A new and unparalleled impulse has been given to the human powers by the diffusion of education. The man of genius now wields an intellectual sceptre over whole communities. Books readily gain access to the mansions of the rich, and to the cottages of the poor. The influence of standard literature daily gathers accessions of power, and operates with a mightier energy upon the opinions and characters of men. Hence the importance of a sanctified literature assumes a fearful and commanding aspect. We need now, emphatically, a literature which shall bow, with unhesitating submission, to the Bible, which shall honor God, and reflect, in its pages, the beauty and glory of his works, and which by its holy influences, shall co-operate with him in his benevolent designs. We would behold the efforts of mighty minds, like those of a Hall and a Foster, employed in eradicating every species of moral corruption. We would see poetry, like that of Cowper, delineating the varying emotions of the religious life, and giving aid, while it imparted delight to the soul, in her struggles to rise above the polluted things of earth.

What chastened strains, what eloquence, kindled upon the altar of devotion, what pure and lofty thoughts would then gush forth, to gladden and to sanctify the human race. Then would truth stand forth, in her native loveliness, to the gaze of an admiring world. Error and vice would retire, abashed, to the darkness which is their proper dwelling-place. The standard of the public morals would be elevated, and the public taste would be corrected and refined. Then would the religion of the Gospel, associated with the splendor of genius, and illustrated in the most admired productions of mind, urge onward her march to her millennial triumph.

## ON THE STUDY OF THE CLASSICS.

In noticing Pres. Babcock's Inaugural Address in our November number, a sentence escaped us in a parenthesis (written by a friend, while the Editor was confined to a sick bed,) which has been thought to convey a wrong impression of the Author's views. It gives us pleasure, therefore, to correct any wrong impressions, by presenting the following extract from the Address to our readers.

But a more serious objection has been made to the study of the ancient classics, on the ground of their immoral tendency. The whole spirit which they breathe, it is said, tends to the increase of war, licentiousness, and impiety. The indirect bearing of this objection on the theme of present discussion will not allow me more than a general and brief answer to it. After a most careful consideration of what has been so ably urged in support of this objection, I am constrained to believe that much more of this kind of influence is attributed to the classics than facts will warrant. When has it ever been shown, by a sufficiently ample and candid induction, that students of ancient literature are more warlike, more profligate, or even more irreligious than others? On the contrary, I hazard little in saying, that such an investigation would show directly the reverse of this. One of the most effectual antidotes for the evils in question is presented in the disgusting sensuality and the debasing superstition of the ancient systems and practices. Let these be held up in contrast with the lovely and winning purity inculcated and exemplified in the scriptures, and the result cannot but be favorable. Especially will this be true, if a judicious use of this contrast be made by the teacher, and the mind of the pupil be indirectly led to a contemplation of the immense difference of these systems, by a comparison of their fruits. What would be thought of that artist, who should undertake to improve the effect of some of the noblest productions of the pencil, by removing all their shades? Revelation distinctly assures us, that it was "in the wisdom of God" that the demonstration so full, various, and conclusive, in all ages and all circumstances, has been made, "that the world by wisdom knew not God." And shall we presume to be wiser or more benevolent than the author of our being, by hiding that demonstration from sight?

These considerations may justly be regarded as obviating, to a very great degree, the force of the objection. But it also deserves to be distinctly noticed, that the amount of licentiousness contained in the best classics, is far less than the objection would seem to imply. Let the teacher select for use only the best and most unexceptionable, and let even these, if necessary, be purified; but do not, with a ruthless hand, raze to their very foundations the noblest structures of human genius, because of imperfection and faultiness in a portion of their materials.

## OUGHT MISSIONARIES TO BE ENGAGED FOR LIFE?

*To the Editor of the American Baptist Magazine.*

The following communication was delivered before the members of the Theological Seminary at Newton, as a class exercise by one of the students of that institution. A general wish has been expressed by those who heard it, to see it in print, and, at the suggestion of some individuals, it is now transmitted to you for publication in the Magazine.

The opinion, which I have formed on the subject before us, is decidedly in behalf of the affirmative, and I shall endeavor to adduce some consideration, to establish this side of the question. The most obvious and natural thought, which occurs to the mind on a view of the subject, is, that the work of the missionary is, in the highest degree, arduous and difficult. The Christian ministry is so every where, even among our kindred and friends, in the land of our birth and education. Where is the man who is not ready to say, with an inspired apostle, Who is sufficient for these things? Every one, who has any thing like an adequate view of his duties, must feel that he needs almost every resource of body and mind. Years of preparation are required before the candidate can be considered as qualified to engage in his labors; and, if this is true, when one is called to teach in his own vernacular tongue, it cannot be less clearly important, when he is sent abroad to perform the same duties in a language of which he knows nothing at all. True, before he enters upon this new field of exertion, he may have been through a long process of discipline; but this training has no immediate or practical bearing on the peculiar duties which belong to the missionary. It may, indeed, store his mind with extensive and valuable knowledge; it may give him intellectual resources and power; it may enable him to communicate, more fully and strongly, his thoughts and feelings to others; but it can only do this by means of language and speech. This is the common medium of intercourse and instruction, and whatever besides this belongs to the preacher, if he wants this, he wants every thing which can make him efficient.

The mind of a missionary, so long as he remains destitute of a command of words and expressions, is, in effect, incapable of receiving or making impression. This position is clear, and almost too plain to be stated. The all-important requisite, then, is the knowledge of language; and the question arises, How can this knowledge be most successfully acquired or imparted? In other words, By what process of study is the mind of the preacher to be put in possession of that power which alone can make his labor productive?

The question before us may be fairly resolved into this simple inquiry, Is the acquisition of any of the languages of the east, an easy attainment, which can be made here or elsewhere, in a very

short period of time? or does it require a series of years, spent in the practical use of the tongue, where it is generally spoken and known? If it can be shown that the latter statement is a fact, I suppose there cannot be a doubt that the missionary should, in all cases, be enlisted for life; for it would be the excess of folly, to take him from the field of his labor, at the very moment when he begins to be useful. I contend, then, that the entire command of the eastern languages, or either of them, must cost the labor of years; and, although I am not possessed of much data to establish this point, I think the very circumstance, that Mr. Judson has now been twenty-three years in India, and but just completed the translation of the Bible, will go far to prove it.

We all know how long the scholar must study each of the classical languages, before he can become a tolerable proficient in the use of its terms; and that, too, when they are closely related to his own vernacular tongue by many affinities of etymology and construction; and is it probable that he can master the strange sounds of the east, and apply them in reading, conversation, and preaching, at a less expense of time and exertion? I think not. It does not appear to be possible that one can learn to talk or preach in these languages sooner than he can learn to read in the classics. If this argument is judged to be solid, it does seem to be inexpedient to limit the term of missionary service to a very short period,—say ten years, when half that time, or thereabouts, is to be spent in the mere preparation for action.

But, perhaps it will be asked, Why may not the missionary learn the language at home? why may it not become incorporated into his literary and theological course, and thus be acquired in advance, before he enters the field of his labors? In reply to this question, I have only to say that this cannot be done; and I will illustrate this truth by an argument of analogy. I have already had occasion to refer to the study of the classics, and I think that this analogy may be pressed a little farther in point. After spending years at school and at college, in the study of Latin, for example, what is the result? The scholar can, perhaps, read intelligibly almost any Latin author that falls in his way; but he can do no more. He cannot converse or speak in that tongue. It may be doubted whether the best classical scholar in the United States can talk in Latin as he can in English, or, in fact, with any tolerable degree of ease and correctness. And if this is true of a language so nearly allied to our own, we can easily infer, by an argument *a fortiori*, how it would be with one which has no such resemblance.

In the study of Greek, for example, which is still farther removed from the English, the same scholar, after bestowing the same amount of time and attention, cannot do even this: he cannot take up any Greek book, and read it as he can an author in Latin; and still less is it true that he can converse in one as well as the other. Now, the argument which I deduce from this fact, is this, that as the eastern languages, to say the least of them, are

as hard as the Greek, it would be precisely so with them all; and, that the most important, practical knowledge of these tongues, that which the missionary most needs, and must have, cannot be acquired simply and only from books.

Am I asked, How, then, can they be learnt?—I answer, By residing in India, by mingling with the natives, and by using only their language. This mode, jointly with the study of books, is absolutely necessary before one can hold any general intercourse with them; and I may, I think, safely challenge any one who doubts this position, to adduce a fact to the contrary. If there are exceptions they are but exceptions, and cannot contradict the general truth of the rule. I repeat it, he, who would learn to speak the Burman language like a native citizen of that empire, must live in that country; he must learn to think and speak in that tongue constantly and habitually. All the scenes and associations of life should point to that object. His mind should, if possible, be shut up against all counter impressions, and by thus presenting steadily an undivided object of thought, he would, most surely, bring it within the reach of his power.

While it is admitted that the oriental languages cannot be wholly acquired in this country, it is still contended that they may be partially learnt, so that six months actual residence in India will prepare one to preach. As no authority is cited to sustain this position, I consider it only mere belief or opinion. And I am not one of those who will receive the *ipse dixit* of any man as entitled to credit, where it is not clearly founded in reason and fact. I do not believe that there is any thing in the known laws of mind, in history, or analogy, to establish a statement like this.

It is, I know, thought by some, that the study of the Eastern languages might be profitably commenced in this country, but I very much question whether any great advantages would result from such an arrangement, unless we could have a teacher, who had always lived in the East. The extreme difficulty of pronouncing correctly some of the European languages, is understood and acknowledged by all; and we should undoubtedly realize as great a difficulty, in attempting to articulate the uncouth words of Hindostan and Burmah. To learn accurately and thoroughly the true principles of accent and emphasis, we must take the genuine sounds as they come fresh from the lips of a native. If we learn from one who has been one of ourselves, we shall be much more likely to acquire broken forms of expression; they will be but imitations of an imitation; and who does not know that with the multiplication of copies the chance of errors is always greatly increased. A course like this, would, I think, tend to generate a sort of mongrel dialect, which is neither good Burman nor English, but something equally distant from both.

Nor is a mere knowledge of language, the only thing, which makes it important that the missionary should be on the ground, before he begins to fit himself for the sphere of his duties. He is to study men as well as books, and this can only be done by long

habits of intimate acquaintance and intercourse: the longer he has been among them, the more fully he can enter into their wishes and feelings, the more likely will he be to find out the best way to approach them, the more completely will he be identified with them in affection and interest, and thus reciprocate with them, those expressions of confidence and esteem, which they naturally extend to each other. Human nature indeed exists in the Burman, but it is human nature so peculiarly modified by vice and idolatry, that one must study long and profoundly before he can analyze or explain it.

I am aware that the intense heat of the climate, and the great risk of health and life on the part of the missionary, has been urged as a reason, why he should only be engaged for a while. But I think there is a great mistake on this subject, I conceive that the chief danger to be apprehended, lies in the exchange of one climate for another; and when the individual has thoroughly passed through the process of acclimation, that he has no just cause for alarm. I am far from thinking that heat of itself is always slowly and insensibly wasting the system; on the other hand, I believe that the constitution gradually becomes accommodated to the change, and in the end scarcely realizes a difference. It is believed that a large proportion of our missionaries, who have fallen abroad, died in the first years of their labors; and of the rest, it may be supposed that many fell victims to a life of hard unceasing adventure, to frequent exposures and perils, and not to the simple action of climate.

Again, it is urged in behalf of this plan for return, that a vast amount of money, and great perplexity, would be saved in regard to the widows and children of missionaries. There is something, I think, in this sentiment which is utterly at variance with all Christian benevolence; yea more, I consider it hard and unjust. Is it right, that she, who has borne equally with her husband the burden and heat of the day, who has shared alike all his labors and perils, should be in the event of his death abandoned to the cold charity of the world, and be left to depend on her own private individual resources and means of support. Has she not still the same capacity of aiding in the cause of the mission, and does not the very circumstance of her desolation and grief, entitle her to our sympathy and assistance.

With regard to the grown up sons and daughters, who are destitute of piety, and against whom the objection appears to be particularly pointed, I have only to say, that the argument supposes a mere problematical evil, which may never exist to any serious extent. In the present infancy of the American mission, I see nothing which may be immediately dreaded. If, however, there be just cause for alarm, it may not be difficult to suggest something, which will operate in the form of a remedy. There might be established within the limits of the Burman Empire, a general Asylum for fatherless children, which might be so conducted, as to partially furnish the means of supporting itself.

Those, who have passed the period of childhood, and who are not really vicious, might be employed in the mission schools, as subordinate teachers in instructing the young: those of a contrary character, might be detached from the mission, and be bound over to some secular calling in the English settlements which are scattered over the empire.

I confess, for myself, that I see nothing in the numerous family of a missionary, which ought to cause fear or regret; on the other hand, I believe it affords a fit subject for congratulation and hope. I think, when the peculiar situation of these children is considered, when we reflect that they are constantly under the influence of parents, who we humbly hope are entirely devoted to God, that we must acknowledge there is every probability that they will, in a great majority of cases, become decidedly pious. Suppose this to be the fact, and what glorious anticipations it is fitted to cherish. Here then, are those, who will probably become permanently attached to the mission; those who are born and bred in the country, naturalized to the climate, taught from their earliest infancy to lisp their first accents in the language of the country, and feeling all the attachment for the place and the people, which all the associations of home, and kindred are fitted to inspire.

With what superior advantages, would these young sons of the church, engage in the great labor of missions? They would have all that assurance of life and health, which belongs to the native; they would have, in advance, all that knowledge of language and speech, which the missionary from afar, could only obtain by the labor of years; they would feel every motive of interest, affection and duty, which could bind them to the people, and country, and would therefore become as devotedly engaged in the work, as any human agents could ever possibly be. It is but fair to suppose, that one such missionary, born in Burmah, would, from the length of his life, and other circumstances, be worth a half a dozen others, who come from a distance, and who actually die before they have fairly mastered the language.

To the employment of the younger members of the missionary family, in the same great work with their parents, I conceive there can be no valid objection, where they are devotedly pious, and wish to contribute to help forward the cause. It may, perhaps, be urged, that something more is necessary, beside a simple knowledge of language; that their minds must be matured and developed by a liberal course of study and discipline, before they can obtain those intellectual resources and qualifications, which will fit them for duty. But what hinders their preparatory studies at home, in the midst of the scenes of their life and their labors. There is a college in Calcutta under the venerable Carey, where I believe the native youth are instructed in all the branches of a liberal education; and I see not why this may not be successfully employed in behalf of the mission. That these are advantages resulting from the employment of natives, is what I think all must acknowledge, and that the elder children of missionaries will, as I

have suggested, be likely to embark in this work, has been strikingly proved by the fact, that several of the children of Dr. Carey have actually engaged in the cause. So far, therefore, from indulging in any gloomy anticipations respecting the children of missionaries, I look to them as likely to give us the most valuable men for the service; and I trust, in process of time, they, in connection with the original natives, will be able to sustain the mission without foreign assistance.

Again, it is argued that the missionary enterprise would be better supported, if there were those among us who have spent years in the service. The writer, it seems, would have them return, and connect themselves with some church or society; but when we consider how few would probably live to return, and that by being stationary they could only exert a very partial and limited influence, in the way of personal effort, it is evident they could not produce any great change in public opinion, except by means of books and the press. Now this mode of action is equally possessed by the missionary who is now at his post, with this decided advantage, that the tidings, which we are constantly receiving from him, have a much stronger claim to the appellation of news, and are therefore much more calculated to excite attention and interest, than an old story which we have heard before and almost forgotten.

When we recollect that we live in an age of Christian enterprise and benevolence, that the present is peculiarly a time of religious excitement, and that every thing relating to missions is published and read as soon as it reaches the country; when we remember, that within the last seventeen years there have been no less than six or eight missionaries of our own order, who have visited this country, and travelled extensively in the states, and communicated all the important facts wherever they went, with the avowed intention or wish to wake up a spirit for missions; and beside them, perhaps a still more numerous body of orthodox brethren who have done the same thing—it does seem hard to conceive, how it could help the cause much, to recall the best men we have on the ground, and locate them in some given city or village, and confine their operations to this or that single society.

Again, it is said, the feeling of responsibility would be greater. How this can be made to appear, I cannot conceive. Surely he who returns at the expiration of his term, and who has nothing to hope or fear from his employers, but a vote of approbation or censure, cannot feel his responsibility like one, who is still in commission, and who knows that he cannot expect the confidence of the Board, when he no longer deserves it. The whole idea of the responsibility in question might be construed as a reflection upon the general character of our missionary brethren; though I am confident no such thing was intended. For myself, I believe that they are one and all actuated by other motives, than responsibility to any mere human authority. The zeal and activity of Mr. Judson, the fact that he is the founder and guide of the Burman mission, that he has consecrated his whole mind and heart to



the cause, and ever evinced an absence of every motive like ease or emolument, affords ground to believe that he will exert a faithful oversight with regard to all his associates, and that they will largely partake of his spirit. The circumstance that one missionary and his wife have absolutely been dismissed from the service, shows that they are not by distance shielded from censure, and that when faulty or criminal they cannot escape with impunity. In truth, there cannot be any good cause to doubt, that in every important particular, the merits or demerits of each individual will be faithfully ascertained and reported; and that each will receive just that confidence and support, to which he is well and truly entitled.

Again, we are told, that the management of our missionary concerns at home would be more efficient, if we had experienced missionaries scattered over the country, or connected with the Board. I do not think there is much force in this argument, especially when it is understood, that these ex-missionaries would have been but a short time in the country, that they could during that period have hardly conquered the language, that their general acquaintance with men and things, is in all probability confined to a small circuit of territory, and that they have gathered up all their impressions from a broken and superficial intercourse with the natives. No one, certainly, can consider such an individual as prepared to set in judgment upon the concerns of an empire, or to litigate every little nice question, which may come up for discussion. For my own part, I am free to declare, that I would give more for the opinion of Mr. Judson, or some other man who has been as long in the field, than I would for the united guess-work of as many such men as you could place between here and Calcutta. I would have *him*, living in the immediate neighborhood of the stations, and perhaps occupying a central position, consider it a part of his duty, to exercise a general care of the mission, and endorse or not, as he may think proper, for this or that proposition, which may pass through him to the Board. This, upon every point which involves a great question, would afford us the best means of forming a safe and judicious decision, and would be infinitely better than to rely on the suggestions of one who has only taken a glance at the country.

But it is not only upon Mr. Judson, that we depend for ample means of information and knowledge. We have a missionary department, which unites the mind of a cabinet council; we have secretaries and officers attached to the Board, whose business it is to seek out, and collect from visiting missionaries, and others who have ever resided in India, all the facts they can get. Surely if they discharge their duty with any thing like zeal or ability, they cannot fail to amass a valuable stock of particulars, fully equal to meet any coming contingency. This, in connection with the united wisdom of the whole Board when in session, will, I am sure, meet all the demands of each case, without seeking any doubtful help from abroad, or taking with implicit confidence the word of one, who, like ourselves, may be sometimes mistaken.

Again, it has been said, that if our missionaries were only engaged for a limited term, we should always have as many as we want, and, what is more, men of the right stamp, instead of being compelled to take up with what we can get. I doubt much whether this would be the actual fact of the case. The life of a missionary would always be a life of privation and peril, and could not hold out any great attractions to those, who were not influenced by the purest intentions. Besides, his peculiar duties and studies are such, that he becomes unfitted for labor at home: all the experience he has had in the ministry is of no practical benefit: he has not been able to keep up with the current literature of the day, and, like a youth who has just quitted college, has to commence all *de novo*.

With regard to the possibility of obtaining better men, I have also my doubts. One thing is certain, that every one, whom God calls to this work, cannot be a Paul, or Apollos, nor yet a man of genius; and that the weakest instruments are sometimes owned and blessed of Heaven, in pulling down the strong holds of sin and Satan. In conclusion, I will merely express my strong and hearty conviction, that the missionary should always be engaged for life: he should feel, when he enters on duty, that he has drawn his sword, and thrown away the scabbard, that he has passed the Rubicon, that there is no middle fortune between death and victory.

A.

---

#### ON THE PROPER LIMITS OF NATURAL AFFECTION.

Natural affection—especially that of parents to children—is a strong passion implanted in the human breast, by the same Being who commanded that father and mother should be forsaken, on his account. And he who would make light of it, is a reproach to the Christian name—a curse to social life. But, like all the other blessings of life, it is liable to abuse. Satan seizes hold of these strong ties, and would fain make it evident that while the Christian must enlist all his energies in the cause of Christ, it is not a duty he requires to sunder those ties, which he has made a part of our nature. And, many who would be thought very devoted Christians, do not scruple to indulge themselves in this one thing, and whatever other sacrifices they may make, have no idea that it is any part of their duty to sacrifice natural affection. But he who gives way to these feelings—who uses this blessing as abusing it—who allows natural affection to interfere with the great work of salvation, is a greater reproach to the Christian name, than he who tramples upon it; for under the semblance of serving God, he sets up an idol in his heart, and gives to it that service which God requires. Under the profession of serving God in the way of his appointment, he abuses one of the richest gifts of his bounty; and, like the miser or glutton, perverts it to his own sordid purposes. The Christian religion does not lower the standard of natural affec-

tion. On the other hand it is its glory that it purifies and elevates it. Still it requires that it should never be made a pretext for neglecting duty to the souls of others. So taught its Founder, by his own example.

While he never allowed affection for his friends to stand in the way of the work he came to accomplish, he never made light of social and domestic relations. In his youth, he was subject to his parents, thus exemplifying the necessity of obedience to the fifth commandment. When enduring the tortures of crucifixion, with a filial respect and attachment worthy of him who came to be an example in all things, he commended his mother to the care of his most beloved follower, with the request that he would henceforth care for her, as for his own mother; and also requested her to watch over that friend with maternal care.

Blessed Redeemer, thanks for such a glorious example!

But while he honored the moral law, by thus honoring his parents, he did not forget to enjoin upon his followers this momentous truth, "Whoso loveth father or mother more than me, is not worthy of me; and whoso loveth son or daughter more than me, is not worthy of me." This precept he confirmed by his life. When he must be about his Father's business at the temple of Jerusalem, he did not hesitate to forsake his parents, even though it cost them many an anxious thought, and many a sorrowing tear. Again, when giving instructions to the multitude, and his mother and brothers sent in a request to see him, instead of obeying the summons, he seized upon the suggestion, and with a peculiar force and beauty, declared that those who did the will of his Father in heaven, were to be regarded as his mother, his sisters, and his brothers; or, in other words, 'Who claim my attention as mother, and sisters, and brothers? Those who do the will of my Father. Let me urge this upon you, and let it be a motive for you to lead holy lives.' At the marriage in Cana of Galilee, when his mother interfered in his official duty, he hesitated not to rebuke her; thus giving another example of not allowing love to friends to interfere with glory to God. Who was better calculated than he, who was of so holy a heart, to enjoy the pleasures of the family circle, and contribute to the welfare of his beloved parents? It must have been truly unmingled happiness, for one of such spotless purity to make pleasant the life, and smooth the dying pillow of so guileless a mother as the virgin Mary. But he could give up all for the sake of promoting the salvation of men.

So his followers should not give way to the unrestrained indulgence of this passion, any more than that of avarice or appetite. To the Christian who does this, the eye of faith is dim. His mind has become so warped by the things that concern himself, that he forgets the temporal woes—the everlasting doom of the unconverted. He forgets what Christ has done for his own soul. He forgets that Christ has promised to be with all his faithful servants to the end of the world. He forgets that heaven is the home of rest, where all enjoyment is to be consummated. He forgets that himself and friends are in the hands of God; that he can send

a loathsome disease into his family, as a punishment for swerving from duty; that he can send death, that unyielding executioner, whose blow, no parental anxiety can stay, no filial tears avert. But when the love of Christ is uppermost, and zeal for him prevails, self-denial is found to be as requisite in this, as in any other respect. So was it with the pious mother of Samuel J. Mills, the father of American benevolence. She thought she had given him up entirely to the work of the Lord. But when he announced his determination of going to the heathen, she started back, and refused consent. After she had retired to her closet, however, and communed with her Saviour, she rejoiced in the prospect of the self-denial she was to make. So in the case of another, who many years ago bid adieu to his native land. After a long time of unavailing argument with a widowed mother, he one day said to her,—“ Now mother, to-morrow we will spend as a day of fasting and prayer; and if, at its close, you say I am wrong in my decision of going to the heathen, I will stay at home.” At night they met, and, with a countenance full of joy, she said, “ Go, my son, and the Lord go with you.”

That Christian is to be loved, who loves his family; but he is to be emulated, who loves Christ better! IOTA.

---

THOUGHTS IN AFFLICTION.

Whene'er I am called to bear the rod,  
This shall complaint subdue ;  
What ! shall I take good from the hand of God,  
And not take evil too ?

Oh yes ! for his name I must adore ;  
He is the Holy One ;  
Perfect in goodness, wisdom, power :  
His blessed will be done !

If riches take to them eagles' wings,  
And fly at once away ;  
If poverty come with her galling stings,  
To pierce me day by day ;—

If my children are torn from my bleeding heart,  
And wrapt in death's cold shade ;  
If health itself from my frame depart,  
And fell disease invade ;—

If crushed in soul by redoubled woes,  
No comforter I find ;—  
And the friends on whose love I would fain repose,  
Themselves become unkind ;—

Still, still, it is but a Father's rod ;  
This shall complaint subdue :  
For shall I take good from the hand of God,  
And not take evil too ?

## REVIEWS.

THE MORAL CONDITIONS OF SUCCESS IN THE PROMULGATION OF THE GOSPEL. *An Address delivered in the Baptist Meeting House in Baldwin Place, Boston, on the evening of June 29, 1824. To Grover S. Comstock, William Dean, Justus H. Vinton, Hosea Howard, and Sewall M. Osgood, with their wives, and Miss Ann P. Gardner; on the occasion of their departure as Missionaries to the Heathen.* By FRANCIS WAYLAND, President of Brown University. Published by the Board of Managers of the Baptist General Convention. Boston: John Putnam. pp. 26, 8vo. 1834.

We were among those who had the pleasure of hearing this Address, and we are happy to find that its distinguished author has yielded his permission to the Board of Managers to let it appear in print. As we are not among the number of those who tremble lest the author's literary fame should suffer by any new publication from his pen, but of those who believe that the anticipations of usefulness are dearer to his bosom, we will only remark on the Address as a literary production, that it fully sustains a reputation already too high to fear the efforts of envy or detraction. The proofs of superior ability already given by Dr. Wayland, are so numerous and substantial, that the Christian public will continue to look to his pen for services to the cause of Humanity and Religion, of no ordinary character. And not only so, but (as we doubt not, Dr. Wayland himself feels,) the glorious Master who bestowed his talents, will continue to look to him as a faithful steward for their exercise, in every way consistent with the original and sacred charge, *Occupy till I come.*

But, whatever may be thought of the intellectual character of this Address as compared with the former productions of its Author, none will deny that it is rich in heavenly wisdom, and is equally characterized by strong manly sense, intimate knowledge of the Scriptures, and depth of piety. Had we not known the fact of the writer's heavy domestic affliction, we should have almost suspected something of the kind from the spirit of Christian simplicity and heavenly-mindedness which breathes through every page. It is as if written amidst the clear serene light which shines on the soul which has been deeply taught in the school of sanctified affliction. What a touching allusion is contained in the following remarks in addressing the Missionaries.

“ It seems, at first view, as though loneliness were connected solely with your residence in Burmah. But God could, in a single hour, render the dwelling-place of your fathers as solitary to each one of you, as Ava or Tavoy. If Christ be with you, you will have, in every event, an unchanging source of consolation: if he be absent, the thronged city may, at any moment, be made, by a single act of his providence, a solitary wilderness. In leaving the society of those whom you love, you are only anticipating, for a very short period, events which cannot be averted. It is one of the results of that change which the atonement of Christ has made in

the conditions of our being, that this brief anticipation of what is in its nature inevitable, shall be abundantly rewarded with an eternal weight of glory. Whosoever hath forsaken father, or mother, or brethren, or sisters, for my sake and the Gospel's, shall receive an hundred fold in this present life, and in the world to come, life everlasting.

“Leaving, therefore, with this passing remark, the consideration of these light afflictions, which are but for a moment, let us spend the brief interval which remains to us, this evening, in such reflections as may assist in qualifying you the better to accomplish that object to which you have consecrated your lives.” pp. 4, 5.

After this most appropriate introduction, Dr. Wayland goes on to describe in a brief but forcible manner the magnitude of the undertaking to which the Missionaries are about to devote their future lives, and the actual amount of means in their possession for its accomplishment. Their object is to convert a whole empire to Jesus Christ—“a mighty nation of twenty millions of souls.” What then are the resources on which they rely. Not on their number. Compared with those who are to be converted, it is scarcely as one to a million. Not on political patronage. In the very act of leaving their native shores, they surrender all claim even to the protection of their native country. Not on their personal talents, and learning; for these, however respectable, would be overrated if supposed adequate to effect even a political revolution of any great extent in a single city. How much less the moral revolution of a whole nation lying in wickedness. Not on their wealth; for they go forth in voluntary poverty. What then is the sum total of their resources?

“You have merely your voices with which to urge men to forsake their sins, which they love, and to love that holiness which they hate; and you have your hands with which to multiply these exhortations, and to circulate them around you, as they issue from your presses. Such is the power which you bring, with which to accomplish this enterprise

“But, you may reply, We expect to accomplish only a part, and the remainder will be left for others. True; but if you *do any thing*, that which you do, must be, by far, *the most important part*. You are to lay the foundation of the temple of Christ, in Burmah. You are to give the first impulse in a whole nation, to the most astonishing revolution of which the mind can conceive. You and your brethren are to originate that change of sentiment, which, as it widens and deepens, will overspread the whole people, and turn them from the service of idols, to serve the living God. In ages to come, the religious character of these multiplying millions will be traced back to your labors, your self-denials, your preaching, and your prayers. It depends, in no inconsiderable degree, upon you, whether this work is to go onward, right onward, to the millennial glory, or remain alternately advancing and receding, through long ages of a sickly minority; whether it is to advance gloriously, in the pure light of eternal truth, or grope through the misty darkness of error and delusion.” pp. 6, 7.

The conclusion follows that all their reliance for success must be upon God.

“In every change that we behold, we easily recognize two distinct exertions of agency; the one, the agency of means,—the other, that of absolute efficiency; the one, the agency of man,—the other, the agency of God. Man can do nothing but obey the laws of stated antecedency, while God himself effects the change. No means, of any kind, having any intrinsic efficiency, a God may make use of one as well as another. It is He, in all cases, who speaketh, and it is done,—who com-

mandeth, and it stands fast. He may, if it so please him, operate as well by the feeble means which you use, as by any other. I hear you say, then, that you go not forth, placing any reliance upon your own instrumentality, but placing all your reliance upon the power of Him who speaketh to things that are not, and behold they are." pp. 7, 8.

The preacher then inquires what evidence the Missionaries possess that it is the will of God to exert his absolute efficiency, for the conversion of all nations; and having found satisfactory evidence of this fact in divine revelation, he next inquires for the divine sanction of the means they design to employ, and of their authority to employ them. These are cogently but briefly answered by an appeal to 1 Cor. i. 21, and Matt. xxviii: 18, 19. The preacher then demands what special indications appear of the Divine purpose in respect to Burmah.

"Never were such indications more manifest. Burmans perishing for the lack of vision, are travelling, for many days' journey, to inquire after 'Jesus Christ's man.' Tracts are sought after, with avidity, from every region of the empire. So remarkably has the Holy Spirit been poured out—so unusual have been his illuminating and converting influences, that, without the aid of the living teacher, sinners have been turned to righteousness, by the reading of a small portion of the word of God; nay, through the instrumentality of a single tract. Nor is this true of individuals only. The attention of whole neighborhoods has been arrested by no more efficacious means. In some cases, entire villages have renounced their idols, and have endeavored to worship the true God as well as they were able, from no other knowledge of him, than was acquired by a few pages of divine truth, which had been providentially thrown in their way.

"Such, then, are the encouragements, under which you go forth to labor. How strong the assurance of success! how glorious and how responsible the opportunity for exertion! Nothing, since apostolic times, has exceeded, nay, has equalled it.

"But one question more arises. Supposing that we know the means which God has appointed for the accomplishment of his purposes, and that his promise is pledged that these means shall succeed, there are still other conditions remaining, on which success is suspended. In the physical world, though the connexion between means and result be established, yet, *unless the means be employed under the conditions established, the result follows not.* The sowing of seed is the appointed means for the production of harvest; yet, unless the seed be sown at the proper season, and cultivated in the proper manner, no harvest will be reaped. Thus, also, in spiritual husbandry. Though the preaching of Christ crucified, be the means appointed for the salvation of souls, yet, unless Christ crucified be preached *under the conditions which God has appointed*, no souls will be saved. And, although God has ordained that Burmah shall be converted to Christ, by the very means which you go forth to employ, yet, unless you employ these means under the conditions which he has rendered essential to success, you will labor in vain, and spend your strength for nought; for none will believe your report, and to none will the arm of the Lord be revealed.

Let us, then proceed to examine some of the conditions on which God has made success, in the use of his appointed means for the conversion of souls, to depend. pp. 8, 9.

These moral conditions are then stated to be the following: Success may be expected in proportion,

1. To the amount of labor exclusively devoted to this object :
2. To the fervor of your piety :
3. To your faith, or unwavering confidence in God :
4. To your humility :
5. And lastly, to your union of feeling and effort.

Most gladly would we follow the eloquent Author in his admirable illustration of these requisites to Missionary success. But our limits forbid, and we must confine ourselves to the following extract, in which he sums up and applies the whole, not only to Missionaries abroad, but to Ministers at home, and Christians of all classes. In the mean time we are consoled for our inability to transfer to our pages the rich and powerful reasoning, by which he previously establishes his positions, by the reflection that each of our readers can so easily procure the Address, which the Board of Missions has now put into the permanent possession of the public.

“My Brethren in the Ministry,—you will, I doubt not, agree with me, that the conditions of a missionary's success are such as I described. Who of us is not aware that he who labors for Christ, among the heathen, cannot expect to bear fruit, unless, besides being exclusively devoted to his work, he be also devout, believing, humble, and charitable? But, my brethren, do the conditions on which success in the labors of the Gospel depend, vary with time and place, with circumstances or situation? If the Missionary can expect success only on these terms, can we expect it upon any other? Are we not liable to error, in this respect, brethren? Are we not prone to look for success, simply from the use of means, without sufficiently bearing in mind the conditions on which God has made our success to depend? Only the least important part of our work is done, when we have studied and preached: unless we have done this with the moral dispositions which God has commanded, we, also, may expect to labor in vain, and spend our breath for nought. Do not the facts in the present state of the Christian church indicate that such is our deficiency? There is among us a great amount and great variety of the means of grace. Scarcely a day in the week passes in our populous towns, in which we have not the opportunity of enjoying religious teaching. But, does the moral result, in our own hearts, and in the hearts of others, correspond to these advantages? Is not the average rate of Christian attainment low? Do we succeed in raising ourselves or our brethren to that degree of piety which we desire? Do we not frequently labor, for a considerable period, without any visible effect? Now, when we use the means which God has appointed, and they produce not the effect which he had predicted, must not the cause of the failure be, that we do not use them aright? And have we not observed that, in general, our labors have been successful, very much in proportion to the fervor of our own individual piety, and the humble confidence in God with which these labors have been performed? And does not this fact indicate to us the manner in which our success may be increased? As Pastors in Christendom, we need the missionary spirit, as much as pastors in Burmah. Let us, then, with renewed moral vigor, give ourselves to the work. Let us cultivate, with additional industry, those Christian graces on which the salvation of our own souls, as well as that of others, depends; remembering that as a man soweth, so shall he also reap.

My Christian Brethren of every name,—do you not believe that it is necessary, that ministers of Jesus Christ should thus live, if they would advance the cause of our common Redeemer? But, let me ask, has Christ given one rule of life for Ministers, and another rule of life for their people? Have you, in fact, or only in name, been buried with Christ? Is it in profession, or in reality, that ye are dead, and your life is hid with Christ in God? Have you not devoted your *all*, your possessions, your talents, *yourselves*, to the service of Christ? We have done *no more*,—we *can do no more*. All the difference between us, is, that Christ calls us to one mode of service, and you to another. Both of us are called to surrender all to Christ, and to make the promotion of the interests of holiness the great object of our existence. And the conditions on which we are called to labor, are precisely the same. Christ calls you, not merely to contribute your property, and your personal service to his cause, but to do it with precisely the same moral feelings which he requires of a missionary to the heathen. Let me



ask, then, brethren, are not the alms of the church, at the present day, greatly in advance of her prayers? Is not this the reason why our efforts are not attended with better and more animating success? I suppose that there is, every year, poured out upon the world, in the form of Bibles, tracts, and preaching of the Gospel, a greater amount of religious truth, than existed on earth, for ages after the commencement of the Christian era. But this truth does not now produce the effects that it produced then. We have multiplied the means, without cultivating, in our own hearts, those conditions on which alone God has promised to accompany the means with his blessing. While, then, we send abroad the word of God, let us send with it the prayer of faith, arising from hearts full of the Holy Ghost; and let us be excited to Christian diligence, by the consideration, that the conversion of the heathen to Christ, is most intimately connected with our individual and personal holiness.

“Let me add one other reflection. You see, brethren, that there are two kinds of means which God has made necessary to the conversion of the world; the one—the promulgation of truth; and the other—those prayerful and holy dispositions in the hearts of his people, in answer to which His Spirit is sent to render the truth effectual. Now, it is manifestly not necessary that both of these means be used by the same individual. That Christian, in answer to whose prayers a sinner is converted, is, in a more important sense, the instrument of his conversion, than he who merely holds forth to him the word of life. Behold, then, brethren, the missionary field open to every one of you. You may not be called to go abroad to proclaim the message of salvation, but every one of you may be, in as delightful a sense, the means of the conversion of the heathen, as though you spent your life in the midst of them. You may never see a Burman on earth, but you may, at the judgment day, behold a ransomed multitude, who, in answer to your intercession, have been rescued from the pains of the second death, to be your joy and crown of rejoicing throughout eternity. In this work, men and women, rich and poor, young and old, may labor, at all times, and in all places. Remember, that every day, Bibles and tracts are going abroad to the heathen, who are perishing. And I think that I speak in the spirit of the Gospel, when I say that every one of you may be the instrument, every day, of the conversion of perishing souls, who will be reckoned as the fruit which you have borne to Christ, in the day when the secrets of men's hearts shall be made manifest.” pp. 22—24.

---

THE FRIENDS OF CHRIST KEEP HIS COMMANDMENTS; OR, OBEDIENCE THE TEST OF DISCIPLESHIP. *A Sermon delivered before the Old Colony Baptist Association, introductory to their session, at Kingston, Mass. Oct. 1, 1834. By HERVEY FITTZ, Pastor of the Central Baptist Church, Middleborough, Mass. Published by request. Middleborough: Benjamin Drew, Jr. 1834. pp. 26, 8vo.*

This is decidedly one of the best practical discourses we have read for a long time, and could our wishes have any weight with our brethren, we should be glad to see it in the hands of every Christian professor, not only in the United States, but wherever the English language is spoken or read. If the topic be one of the most trite in the circle of theological truth, the manner in which it is here treated is novel, ingenious, striking, and, what is still better, scriptural, searching, thorough, profound. Slight inaccuracies may indeed be discovered in the detail, but they are merely spots in the sun. The general plan and execution of the discourse is such as to throw a flood of light upon the topic dis-

cussed, and were a new solar orb to break out in the sky, it could not produce a more startling effect upon the dwellers on earth, than the luminous body of truth here concentrated upon the real nature of the Christian profession in one steady, continuous, and fervid blaze, upon the mind of a worldly-minded or careless professor of religion. We cordially approve the judgment of those friends who demanded its publication. It ought not to die with the occasion which called it forth. It ought not to be confined to the circle of the author's immediate hearers. It deserves a wider circulation. It deserves to be deliberately read in the devout retirement of the closet. It deserves to be perused over and over again, weighed, appropriated, and incorporated with the most valuable sentiments and maxims of our daily life.

It is eminently fitted to do good in this age of spreading and superficial profession. When the sacred name of CHRISTIAN has become cheap, not so much from its commonness, (would to God it might in sincerity become universal)—not from the rapidity of conversions, or the haste of making profession of faith in the Redeemer, (for these do not even now equal the power and promptitude of the Apostolic times,)—but from the low standard of attainment and character in which most fashionable professors rest, it is truly a subject of thankfulness to the Head of the church, and an indication of His care for the purity and honor of His kingdom, when He puts it into the hearts of his ministers to preach and publish such searching and awakening discourses as this. The consciousness of the source from which issues every good gift and every perfect gift, is as necessary to the reader as it is to the author, who surely will not be the last to acknowledge, with deep humility before God, how far he himself is from perfect conformity to the high and scriptural standard of Christian character he has so ably displayed.

The text chosen by Mr. Fittz is John xiv. 23. *If a man love me, he will keep my words.* After a brief and pertinent exordium, in which he defines the keeping of Christ's words to comprehend all the duties of his religion, he advances to the general proposition so evidently contained in the text, that THE FRIENDS OF CHRIST WILL KEEP HIS COMMANDMENTS—OR, OBEDIENCE IS THE TEST OF DISCIPLESHIP. This proposition is sustained by three distinct series of argument, derived from the nature of the case, the usual mode of applying language, and the current representations of the word of God.

His argument under the first head is founded on these principles; that man is made for action; that interest and inclination are the main springs of action; that these may be at variance with each other; but that if they lie in the same direction, man will necessarily act in that direction.

“ From the preceding remarks it is evident, that if we neglect to obey Christ, it must result, to say the least, from one of two causes; either we do not *believe* that it will be for our interest to keep his words—or our love for sin, and aversion to holiness, overpower all considerations of interest, and influence us to act in op-

position to what we believe would promote our best good. Now, can a person be a Christian, if either of these suppositions be true of him?"—p. 5.

The second train of argument is thus happily introduced.

"The common sense of mankind gives a decided voice in favor of considering those only the friends of Christ, who keep his words.

Different names are given to different professions. A physician is one who practises medicine; a lawyer, one who practices law. An instructor of youth is not a mechanic, a soldier, nor a farmer. These and similar terms, imply knowledge of a peculiar kind. Christianity also has something peculiar to itself; and a professor of it is supposed to possess this peculiarity. He is supposed to possess a knowledge of God in a peculiar sense—to 'understand things spiritually discerned.' He is professedly a soldier of the cross. But religion is not merely a profession that implies knowledge of a peculiar kind. It is a powerful principle of action; and its possessor is not only supposed to be taught by Christ, but to have his spirit, and, of course, to be like him in character and efforts. Hence, a Christian, or disciple of Christ, is defined to be 'one who believes his doctrine, imbibes his spirit, and follows his example.' Now the common sense of man says that no term descriptive of character, can be appropriately applied to any person who does not give evidence of possessing that character. How do men come to be considered, and to be called generous and benevolent, but by acting out such feelings? We have learnt from experience, that talking of honesty and of love to our neighbor, does not prove men to be honest and affectionate. Action is the test of character. Men act as they believe and feel. The priest and Levite, who passed by the wounded Jew, showed that they looked upon him with very different emotions of soul, from that with which the Samaritan did; and the Saviour significantly inquired, "which of them was his neighbour?" Would we consider a man to be a friend to the cause which we had espoused, unless he exhibited some interest in its prosperity, and made some efforts to advance it? Or, would we allow that he was *much attached* to us, if, when we needed assistance, and he was in a condition to afford it, he manifested as little concern for our welfare, as others did, by doing as little to aid us? To make good our claims to peculiar affection for any being, we must do more to promote his interests, and to please him, than our fellow-men, who make no such pretensions.

Again: who are esteemed patriots, but men who show their love for their country, by endeavoring to promote its prosperity and happiness? Would a person, during our revolutionary war, have been considered a patriot, who should have stood by, and seen his country's peril, and still have shown an unwillingness to make efforts and sacrifices to save it from oppression and ruin, or even should have manifested an indifference to the issue of that struggle for liberty? Would other men than those of a kindred spirit with Howard and Clarkson—than those who make efforts to alleviate the miseries of our race, be called philanthropists? Now, religion is the patriotism of heaven. It is love for that 'kingdom which is not of this world.' Can a man be a patriot of this higher class, without feeling, at least, as deep an interest, and making as great efforts for the prosperity of this kingdom, attacked on every side, as he would be required to feel and to make for his country thus opposed, to gain the name of patriot in an inferior sense? Religion is also philanthropy. It is that elevated philanthropy which Christ exhibited, going about doing good, and offering up his life on the cross, for the redemption of mankind. It looks, not merely to the temporal, but to the spiritual wants of a world. Certainly, the heart must be thrilled with as deep feeling in view of perishing millions, and as great sacrifices be made for their salvation, in order to entitle us to be called Christians, as would be the feelings and sacrifices necessary to render it proper to call us men of philanthropy—of that kind of philanthropy which alleviates only bodily suffering, and saves only from temporal death. Yea, Christian is a term of better associations, and of a more elevated character than that of patriotism or philanthropy, in their ordinary acceptation—implying larger views, and deeper feelings of benevolence." pp. 10—13.

The third series of evidence, is made up of a cogent array of passages from the New Testament, from which the following conclusion irresistibly results, and to which we solicit particular attention.

“ It is, then, not only against reason, and the common sense of mankind, but unscriptural, to say, a *Christian* ought to obey Christ—ought to be benevolent, and active in advancing his cause. It is, indeed, a gross perversion of language; as much so, as it would be to say, an affectionate child ought to love his parents, a faithful servant ought to serve his master, or a man of integrity of heart, and of a benevolent disposition, ought to be honest and charitable. Christians are considered throughout the Bible, as ‘ keeping the commandments of Christ;’ as being ‘ the light of the world;’ as improving, not ‘ burying their talents.’ Still, it is doubtless proper and scriptural, to exhort *professors* of religion ‘ to keep the words of Christ;’ meaning, however, by such exhortations, that this is the only way by which they can evince the sincerity of their profession; and that, when they know their duty, and the motives to obey, if they do not endeavor to yield obedience, they will make it clearly evident that they have not that religion which is as ‘ a well of water springing up into everlasting life,’ sending forth healthful streams, but ‘ are yet in their sins,’ with the ‘ wrath of God abiding on them.’ ” pp. 17, 18.

The inferences deduced from the whole discussion are these: That every professor of religion who does not make efforts, and feel an anxiety to keep the commandments of Christ, ought, immediately, either to repent and do works meet for repentance, or to disclaim the Christian name, and to abandon all hope of heaven; and that it is wrong to encourage professors of religion to hope for heaven, who manifest no solicitude for the honor of the Lord, and who are living in habitual disobedience of his requirements. Under this last inference occurs a passage, addressed especially to ministers, whose solemn tones we leave to linger on the hearts of our brethren in that responsible office.

“ Let every watchman on Zion's wall, if he would not have the blood of souls, even of some of the church, required at his hand, consider those only to be Christians who are obedient; who bring forth ‘ good fruit,’ and warn all others of their exposure to coming wrath—(Col. iii. 6, and Matt. iii. 10.) If this be done, if suitable instruction and warning be given, every professor of religion will be influenced to cleave to the Lord with purpose of heart; to make efforts to grow in grace, and to save the perishing; and will rejoice in hope of glory, if he be not ‘ dead in trespasses and sins,’ if he have not the form of godliness’ without its power, if he possess the principle of religion to be developed. Viewed in the most favorable light, then, that kindness, (the production often, indeed, of strong attachment,) is cruelty, which leads the pastor of a people to extenuate and palliate the disobedience and offences of the professedly religious under his watch-care, who are living in neglect of duty, and, consequently, affording no evidence of piety, and enjoying no divine consolation. The wickedness of their conduct should be affectionately, but plainly pointed out, and they urged to repentance. Anxiety should be awakened in the bosoms of such persons for their eternal welfare; and, when awakened, let no one presume to quiet their fears with assurances that they once made their peace with God, and need not be alarmed. It may be most disastrous to their souls for them to find hope, and comfort, and joy, in any other way, than in looking immediately to Christ, and consecrating all they have and are, to his service.” pp. 23, 24.

DIFFERENT IMPRESSIONS OF THE GOSPEL.

“ A tree upon the land throws nothing but a shadow; but upon the water it traces a beautiful reflection. Thus, Christianity, though in itself the same, operates very differently upon different characters. Some minds are susceptible of its shadows alone; while upon others, its reflection descends in all its beauty, and gracefully melts into the mirror of the soul.”

---

PROSPECTS OF CHRISTIANITY.

“ Whosoever looks back upon the gradations by which Christianity has proceeded—whoever contemplates it, passing like the finger of Heaven, over the Harp of the Past, and drawing forth a richer and fuller vibration as it reached a longer chord than before—will be convinced that it has surmounted its principal difficulties, and that it has nothing to encounter which it has cause to fear.”

“ The progress of Reformation is silent at first, but it will burst with a mightier voice in the end. As after a period of prophetic stillness, the thunder awakens with a deeper roll.”

“ Time will leave a deposite round the pillars of Error, like the sand which gathers round the columns of Palmyra—accumulating by almost imperceptible degrees, *to do the work of an earthquake at last.*”

---

The following exquisite description of the wretched slavery of a worldly spirit is taken from Miss Landon’s “*Lines of Life.*” Happy indeed, are they, who know nothing of it by experience! Who, on reading this vivid picture, would not exclaim with the fervor of St. Paul—“God forbid that I should glory, save in the cross of our Lord Jesus Christ—by whom the world is crucified to me, and I unto the world.”—ED.

WORLDLY CONFORMITY.

“ I hear the spiritual, the kind,  
The pure, but named in mirth;  
Till all of good, nay, even Hope,  
Seems banished from our earth.

“ We bow to a most servile faith,  
In a most servile fear;  
While none among us dares to say  
What none will choose to hear.

“ And if we dream of loftier thoughts,  
In weakness they are gone;  
And *indolence* and *vanity*  
Rivet our fetters on!”

## LITERARY NOTICES.

**PERSUASIVES TO RELIGION;** consisting of Ten Sermons written on a Voyage from America to England. By *George Whitfield*. Fifth American edition. With a brief Memoir of the Author. Boston: James Loring. 1834. 18mo. pp. 240.

We are pleased, as we are sure our readers will be also, to see this neat and portable reprint of Whitfield's Ten Sermons. They are valuable memorials of the evangelical sentiments and spirit of the most eloquent, devoted, and successful minister of modern times. Though far from giving a full conception of the power of his preaching, they will afford some idea of his manner of unfolding and applying to his various classes of hearers, the glorious truths of the Gospel—truths to which the seal of God's Spirit was set in the conversion of thousands. For this reason, with all their literary imperfections, they ought to live, even side by side with those of Robert Hall, that it may be seen how the same vital elements pervade and vivify discourses which are written in such a different style of eloquence—making them both the power of God unto salvation. The value of Mr. Loring's edition is much enhanced by the able Memoir of Whitfield prefixed to the sermons.

**COUNSELS TO YOUNG MEN ON MODERN INFIDELITY AND THE EVIDENCES OF CHRISTIANITY.** By *John Morison, D. D.* Author of an "Exposition of the Book of Psalms," etc. Boston: James Loring. 1834. 18mo. pp. 237.

Here is the best little book on the Evidences of Christianity that has ever fallen into our hands. Highly as we esteem those prepared for the service of the young, by Doddridge, Porteus, Alexander, and others; much as we value the works of Leslie, Gregory, Chalmers, Erskine, Gurney, and the like, were we to choose a book for a young friend of ours, which should be, in our judgment, the best single work he could read, to gain in a brief compass, the most comprehensive view of the Christian Evidences, we should give the preference to the work before us. Not that it displays more originality, talent, or learning, but that it is, as a whole, better fitted to accomplish its object. A better antidote to the lying pretences of modern infi-

delity, or a more seasonable present to a young man exposed to their corrupting influence, we know not where to find.

The name of Dr. Morison is new to us, though it seems that, in his own country, he is not unknown as an author. He appears, from the incidental notices scattered through his work, to be an Independent minister of the city of London; yet possibly we are mistaken in this opinion. His materials are drawn from many of the best writers on the subject of which he treats, and he has handled them with uncommon wisdom and ability. He has given us, in a smaller compass than we could have thought possible, the very pith and marrow of the works of Andrew Fuller, Bishop Wilson, Paley, Erskine, and Robert Haldaue, Esq.—the latter, a masterly performance, which has never been reprinted in this country, though it has run through several editions in England and Scotland. Yet Dr. Morison's work is, by no means, a bare skeleton of general ideas. It is well compacted with original thought and feeling. It is warm with life and love. Its spirit is excellent. In short, it is the most instructive, as well as the most interesting little book on the subject, we ever had the pleasure to read.

**THE PRECIOUSNESS OF CHRIST TO ALL WHO BELIEVE.** By *J. Thornton*. Author of "Repentance explained and enforced." Boston: James Loring. 1834. 18mo. pp. 196.

The preciousness of Christ! What a theme! Could we speak with the tongues of men or of angels, should we ever be able to do it justice? Even the humblest attempt, therefore, to set it forth, should be welcomed by the Christian with delight and gratitude. We remember the pleasure with which, several years ago, we perused the discourse of the excellent Thomas Vincent, upon this subject, notwithstanding its prolixity of method, and quaintness of style. In the present attempt by Mr. Thornton, though written designedly in a plain and simple style, for the sake of the poorer class of readers, we discern much of the same unction of spirit, and rich evangelical sentiment, with a considerable improvement upon his predecessor, in point of method and diction. It belongs to a class of books, which no real believer can read, without a holy relish and refreshment to his soul. He will find in it a sweet odor of Christ—a *savor of life unto life*.

# MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

## A TABULAR VIEW OF THE MISSIONS OF THE AMERICAN BAPTIST BOARD, For January 1, 1835.

At the beginning of the new year, we again present our readers with our brief annual survey of the Missions of the Board. By a careful comparison of this table with that of last year, it will be seen that while three of our beloved missionaries have been removed by death, the whole number, including those sent out to the East is considerably increased. The number of stations under the care of the Board is 21; the number of missionaries and assistants 109; the number of mission churches, (formed, we trust, on the primitive model) 16; the number added the past year by Christian baptism on a profession of faith in the Redeemer, not far from 200. The number of converts baptized at all the stations since the organization of the Board in 1814, is about 1500. *What hath God wrought!*

BURMAH. Population, 18,000,000.

1. RANGOON. Commenced in 1813.

Rev. Abner Webb, *preacher.*

Mrs. Catharine W. Webb,

Ko Thah-a, *native pastor.*

Ko Shan,

Ko Thah-byoo,

Moung En,

Moung Zoo-thee,

Taunah,

Pandah,

} *Karen preachers.*

} *native Assistants.*

Rangoon, which contains about forty thousand inhabitants, is the principal seaport of Burmah proper. It is situated on the east side of the river Irrawaddy, forty miles from its mouth. It is the seat of the great D'way-gong pagoda, and is the centre of attraction to the surrounding country, on account of its religious festivals. Hence, its facilities for the distribution of tracts and books. Mr. Bennett gave away, last year,

more than six thousand in a single month, and three hundred have been called for at his house, in a single day.

Near the city, is a large body of Karens, who can speak the Burmese language. Among these, Ko Thah-byoo, Moung Zoo-thee, and, subsequently, Taunah, and Pandah, from Maulmein, have labored, the last year, with most encouraging success. Five have been baptized; six more have requested baptism, and nothing but the persecuting spirit of the Burmans has prevented still greater numbers from coming out on the side of the Gospel. They have abandoned strong drink, and the worship of Nats. In the towns of Dalla, Ling, and Man-bee, Bassein, and Kya-dau, the leading Karens have offered to build zayats for preaching, and to establish schools,

if a Christian teacher will come among them.

The only obstacle here, to the success of the Gospel, is the want of toleration. The Boodhist priests becoming alarmed, have stirred up a persecution; and the native pastor, Ko Thah-a, has been arrested. At the last accounts, missionary operations seemed suspended till the issue of this storm. The school had been re-commenced. Mr. Bennet having returned to Maulmein, Mr. Webb has taken his place.

The number of the church here, is forty-seven; one (Moung Dan,) having died, the last year, in the precious hope of the Gospel.

## 2. AVA. Commenced in 1822.

Suspended in 1829.—Resumed in 1833.

Rev. Eugenio Kincaid,  
Mrs. Barbara Kincaid,  
Mr. Oliver T. Cutter, *printer*.  
Mrs. Nancy B. Cutter,  
Ko Shoon, } *native preachers*.  
Ko San-lone, }

Ava, the metropolis of Burmah, is seated on the east side of the Irrawaddy, about five hundred and fifty miles from its mouth. It contains about 400,000 inhabitants.

Mr. Kincaid arrived here, May 30, 1833, having, in his passage up the river, preached the Gospel in about three hundred cities and villages, and distributed about fifteen thousand tracts. He was enabled to gain a footing; not without severe trials, which in the event, however, turned out to the furtherance of the Gospel. Such numbers of inquirers soon crowded around him, that he was compelled to send for assistance; and Mr. Cutter joined him, Jan. 1, 1834, with a printing press, which is already in operation. From forty to fifty Burmans at a time, often crowd the verandah, to read and hear the word of God. Ko Shoon and Ko San-lone itinerate through the city, daily, in all directions. Several hundreds daily hear the Gospel. Three Burmans, giving evidence of vital Christianity, have already been baptized. One of them, *Moung Kay*, was previously one of the most

learned and popular preachers of Boodhism. He now boldly advocates the Gospel of Christ, among his unbelieving countrymen. All this is passing under the eye of the Court, some of whom have repeatedly attempted to disturb them by orders to desist, but in vain.

## 3. MAULMEIN. Commenced in 1827.

Rev. Adoniram Judson,  
Mrs. Sarah B. H. Judson,  
Mr. Cephas Bennet, *printer*.  
Mrs. Sarah Bennet,  
Mr. Royal B. Hancock, *printer*.  
Mrs. Abigail B. Hancock,  
Rev. Thomas Simons,  
Mrs. Caroline J. Simons,  
Rev. Nathan Brown,  
Mrs. Brown.

### *Native Assistants.*

Ko Myat-kyan,  
Ko Swa-ba,  
Ko Dwah,  
Moung Shway Moung,  
Moung Zah,  
Ko Shan, and family,  
Moung Doot,  
Ko Sah.

Maulmein the chief city in British Burmah, is the principal seat, and centre of the mission. It is situated on the south side of the river Salwen, about twenty miles from its mouth, and contains twenty thousand inhabitants. The missionaries here enjoy the protection of the British Government. A printing establishment, with three presses, and a type and stereotype foundry, are here in operation. Up to April 19, 1833, there had been printed 6,237,800 pages.

Three churches have been gathered here, one of converted Burmans, another of Karens, and a third of English soldiers. The past year, God has added to them, by conversion and baptism, forty-four. The whole number here baptized, up to Jan. 1, 1834, was three hundred and twenty-four; only four of whom had been excluded. Numbers have died rejoicing in the Lord Jesus Christ.

The native school, taught by Mrs. Hancock, assisted by Mrs. Brown, contains about fifty schol-



ars, having nearly an equal proportion of males and females. Mr. Simons has a flourishing English Sabbath school and Bible class. A missionary society has been formed in the English church, under his care, and collections taken at the Monthly Concerts, amounting to about ninety dollars for the year.

Jan. 31, 1834, forms an important era in the Burman Mission. Under that date, Mr. Judson writes, that he has just finished the translation of the Old Testament. The whole word of God will now be accessible in the Burman language, as soon as the Old Testament can be printed, for which the means, we trust, will be liberally furnished in this country. The blessings of millions, ready to perish, will come upon the heads of those who shall thus put into Burman hands the words of eternal life.

Mr. Judson will now be at liberty to devote himself more fully than heretofore, to active labors in advancing the mission, especially by preaching the Gospel.

#### 4. TAVOY. Commenced in 1828.

Rev. Francis Mason,  
Mrs. Helen M. Mason.

##### *Native Assistants.*

Moung Shwa-H'moung,  
Moung Sha-too,  
Moung Kya,  
Moung Sek-kee,  
Moung Shwa-Boo.

Tavoy, the chief city of the province of the same name, is about two hundred and twenty miles south of Maulmein. It is a fortified city, under the British Government, lying open to the sea, and having nine thousand inhabitants. It is filled with the monuments of idolatry, having one thousand pagodas, and two hundred kyoungs, or monasteries of Boodhist priests. These priests, as might be expected, are bitterly and actively opposed to the introduction of the Gospel. Their artifices have often been but too successful in awakening the prejudices of the people, so as to cause much discouragement to our missionaries.

In the jungle east of Tavoy, reside a portion of the Karen nation, among whom Mr. Boardman's labors were greatly blessed. Until of late, Mr. Mason has found his chief encouragement among this interesting people, whom he has been led to regard as descendants of the lost ten tribes of Israel. His reasons for this belief, have recently been published in this Magazine, and cannot fail to be regarded with intense interest. Several native disciples usually accompany Mr. Mason, in his excursions among them, who render most valuable assistance. Several villages have embraced Christianity. They study the Scriptures, observe the Sabbath, renounce demon worship, and refrain from strong drink. The spirit of inquiry is rapidly spreading in all directions, and numbers give evidence of vital piety.

Recently, the prospects have brightened in Tavoy. The Burmans begin to listen and believe. Regular preaching is also established among the English soldiers, who, themselves, fitted up a chapel, for the purpose. A Missionary Society has been recently formed here, which has agreed to support two native preachers.

The schools in the city and country are flourishing. The Sabbath school has eighty scholars; the Karen school has thirty. The letter containing the details of the other schools, failed.

At this station, twenty-four were baptized the past year, making, up to Jan. 1834, a total of two hundred. The present number of the church is one hundred and ninety-one.

Mrs. Boardman, now Mrs. Judson, has removed to Maulmein. Mr. Mason had been very sick; but, at the last accounts, was recovered. Mr. and Mrs. Wade, and Miss Gardner, have been appointed to this station, where the need of missionary labor is becoming every day more apparent.

Mr. Wade has already given to the Karen nation; a *written* language; and it is intended, as soon as possible, here to translate the Scriptures into their native tongue.

## 5. MERGUI. Commenced in 1829.

Ko Ing, *native pastor*.  
Ko Man-poke, and wife.

Mergui is south of Tavoy. No recent intelligence has been received.

## 6. CHUMMERAH. 1829.

Miss Sarah Cummings.

Chummerah is sixty miles north of Maulmein, on the river Salwen. Here is a Karen church, to which eight converts were recently added. There is also a boarding-school, taught by a native Christian.

SIAM. Population, 4,500,000.

## 7. BANGKOK. 1833.

Rev. John T. Jones,  
Mrs. Eliza G. Jones.

Bangkok, the capital of Siam, is a city of much magnificence, and contains about four hundred thousand inhabitants, three hundred and fifty thousand of whom are Chinese. There is a village of Burmese in the vicinity. As in Burmah, Buddhism is the prevailing religion—a system which virtually unites atheism with idolatry. Our missionaries study the language, and distribute Burmese tracts. There is a fine opening here, if the Government continues to tolerate them. Worship in Chinese is conducted by Mr. Jones, at his own house, every Sabbath. He has also many interesting visitors, to whom he explains the Gospel. Sometimes, thirty patients apply for medicine, in a single day, who also receive Christian instruction.

FRANCE. Population, 21,000,000.

## 8. PARIS. 1833.

Rev. Isaac M. Willmarth,  
Mrs. Willmarth,  
Rev. Mr. Porchat.

The capital of France is too well known, to need description. Her population of 800,000, is made up, chiefly, of professed papists, a few protestants, and a vast number of avowed infidels, and others too irreligious to adhere to any opinions.

Here, the Board have experienced a heavy affliction, in the loss of Prof. Rostan; who, in the midst of his laborious and useful efforts, fell a victim to the cholera, Dec. 5, 1833. His character and services are, however, duly acknowledged in France, and his name is enrolled among her most enlightened Christian philanthropists.

Mr. Willmarth embarked at New York, early in May last, and arrived in Havre, May 31, whence he proceeded to Paris. As appears above, he will be assisted by Mr. Porchat, a French Baptist minister. Arrangements are making to establish a church at Paris, and open a school, for the instruction of the rising ministry, to be under the superintendence of Mr. Willmarth.

WESTERN AFRICA. Pop. unknown.

## 9. MONROVIA. 1822.

Monrovia is the capital of Liberia, and contains between two and three thousand inhabitants. Here are two Baptist churches, under the care of Messrs. Teague and Waring, licensed preachers. A missionary society has been formed, in connexion with them. The Board of Missions design to send a missionary from the United States to Liberia shortly.

## INDIAN STATIONS.

*East of the Mississippi.*

## 1. VALLEY TOWNS. 1818.

Rev. Evan Jones,  
Mrs. Jones,  
Mr. L. Butterfield, *school teacher*.  
Mrs. Butterfield,  
Miss Sarah Rayner,  
Jesse Bushyhead, } *native preachers*.  
John Wickliffe, }  
Dsulawe, } *native assistants*.  
A. M'Gray, }  
John Timson, *interpreter*.

This station is among the Cherokees in North Carolina. Mr. Jones and his assistants have seven different preaching stations. The Holy Spirit still continues to bless their faithful labors, and sixteen have been added to the church since last Feb-

ruary. The attention is increasing. The school is flourishing. The church contains two hundred and eight members.

2. TONAWANDA. 1829.

Rev. Roger Maddock, and family.

This station, in the State of New York, is under a board of supervision, appointed by the Baptist State Convention. From twenty to thirty-five children are fed, clothed, and taught, on the premises. The church, of thirty members, has a good meeting-house, and regularly maintains public worship.

3. THOMAS. 1826.

Rev. Leonard Slater,  
Mrs. Slater,  
Mr. R. D. Potts, *schoolmaster*.  
Mrs. Potts.

This station is on Grand river, in Michigan. There are two schools, with thirty-six scholars, a temperance society, and a church of twenty five members, five of whom have been added this year.

4. SAULT DE ST. MARIE. 1828.

Rev. Abel Bingham,  
Mrs. Bingham,  
Mr. J. D. Cameron, *lic. preacher*.  
Miss Hannah Hill.

This station is also in Michigan. There is a boarding, district, and infant school taught here, with sixty pupils. The church, including two branches at Green Bay and Chicago, numbers fifty members, in a well organized and flourishing state. The last accounts are encouraging.

*West of the Mississippi.*

5. SHAWNEE. 1831.

Mr. Johnstone Lykins,  
Mrs. Lykins,  
Rev. Isaac M'Coy,  
Mrs. M'Coy,  
Mr. Daniel French,  
Mr. Jona. Meeker, *preacher & printer*.  
Mrs. Meeker.

This station is in the Indian Territory. Mr. Lykins, in company with Mr. M'Coy, has visited, the last

year, many of the Indian tribes, conferring with them, and arranging plans for future usefulness. A printing-press is here in operation, under the superintendence of Mr. Meeker. An alphabet has been invented for the Chippewas, the Shawnees, and the Delawares, and elementary books compiled. Here, also, are conversions continually taking place. The number of the church is twelve.

6. EBENEZER. 1831.

Rev. David Lewis,  
Rev. David B. Rollin, and family,  
Miss Mary Rice,  
Miss Mary Ann Colburn,  
Mr. John Davis, *native preacher*.  
Mrs. Davis.

This station among the Creeks, is not far distant from the Arkansas Territory, in the vicinity of Cantonment Gibson. Convenient dwellings have been erected. Mrs. Lewis died here, in the fall of 1833. At the last intelligence, the church contained eighty members, and more were waiting to be baptized. The prospects were very encouraging of growing usefulness.

7. CHEROKEES. 1832.

Rev. Samuel Aldrich,  
Mrs. O'Briant.

At the station occupied among this tribe, a severe loss has been sustained, in the death of Mr. O'Briant, its first superintendent and preacher. Mr. Aldrich has recently taken his place. Here is a flourishing church, of over twenty members, and a school, whose number is unknown. Emigrant Indians are constantly coming in to settle, and to hear the Gospel.

8. CHOCTAWS. 1832.

Rev. Charles E. Wilson,  
Sampson Birch, *native preacher*.

This station is at the Choctaw Agency. At the last accounts, the school had been suspended by sickness, and the missionaries were devoting themselves directly to evangelical labors. The Government of

the United States, has agreed, by treaty, to establish three high schools, and twelve minor schools, among the Choctaws, which will enlarge our brethren's sphere of usefulness.

#### 9. DELAWARES. 1833.

This station was established by the brethren at Shawnee. A place of worship is now erected, with accommodations for a missionary. A school teacher is also employed.

#### 10. KICKAPOOS. 1833.

Mr. Daniel French, who knows the language of this tribe, and is personally known among them, is trying to establish a station above the mouth of the Platte river.

#### 11. PUTAWATOMIES. 1833.

Mr. Robert Simerwell,  
Mrs. Simerwell.

The school among this tribe is now probably re-organized beyond the Mississippi.

#### 12. OTOES AND OMOHAS. 1833.

Rev. Moses Merrill,  
Mrs. Merrill,  
Miss Cynthia Brown.

These two tribes, numbering together six thousand souls, speak nearly the same language. The seat of the mission is at Bellevue, the principal village of the Otoes, and the seat of the Otoe, Omaha, and Pawnee Agency. It is five hundred miles from St. Louis, and two hundred N.W. of Shawnee. Temporary accommodations were kindly provided for the missionaries, by the Agent. A school was immediately collected, and the study of the language commenced, soon after their arrival, Dec. 1833. No more recent intelligence has been received from there.

We have now completed the circle of our missions. The present state of almost all is promising, and cheering, beyond a parallel. God is evidently with them by his Spirit. At all points, new openings present themselves, and the demands for

missionary labor are increasing every day.

It will be recollected that a large reinforcement was sent out to the Eastern Missions, in July, in company with Mr. and Mrs. Wade, and the native teachers, Ko Chet-thing, and Moug Shway Moug. One missionary family is destined to the coast of Arracan, one to Tavoy, one to Bangkok, and the remainder, to such fields of labor as shall be opened around them by the providence of God. A more particular account of them is given below.

The following are the names of the eleven Baptist missionaries who went out with Mr. and Mrs. Wade in the ship Cashmere. They will be found useful for future reference.

Rev. HOSEA HOWARD, late residence, W. Springfield, Mass. Received literary and theological education, at Hamilton Seminary, N. Y. Mrs. TERESA PATTEN HOWARD, late residence, Onondaga Co., N. Y.

Rev. JUSTUS H. VINTON, late residence, Willington, Tolland Co., Connecticut. Educated at Hamilton Literary and Theological Seminary, N. Y. Mrs. CALISTA HOLMAN VINTON, late residence, Union, Tolland Co., Conn. Educated at Wilbraham, Mass.

Mr. SEWALL M. OSGOOD, Printer, late residence, Watertown, Jefferson Co., N. Y. Mrs. ELVIRA BROWN OSGOOD, late residence, Watertown, Jefferson Co., N. Y.

Rev. WILLIAM DEAN, late residence, Morrisville, Madison Co., N. Y. Educated at Hamilton, N. Y. Mrs. MATILDA COMAN DEAN, late residence, Morrisville, Madison Co., N. Y.

Miss ANN P. GARDNER, State of New York.

Rev. G. S. COMSTOCK, late residence, Rochester, N. Y. SARAH D. COMSTOCK, late residence, Brookline, Mass.

## Burmah.

## MR. CUTTER'S JOURNAL.

(Continued from page 476, vol. xiv.)

*Protection from Robbers.*

Dec. 22. Sabbath. Had worship in Burman as usual, conducted by Ko Sanlone. Passed one village and two towns, one of which, Phakhan-ghna, contained about two hundred houses, where we gave some tracts, and the disciples spent some time in exhorting. Was obliged to anchor at night, by the side of a large sand-bank, it being a long distance to any village. Notwithstanding the river is infested with robbers, particularly about this place, we were preserved in safety. "We laid ourselves down and slept; we awoke; for the Lord sustained us."

23. Passed Za-la, a city containing about three hundred houses, where we gave about fifty tracts. Some listened with good attention, and I regretted I had not taken more tracts to supply the numerous applicants. Passed two small villages, and anchored at Touk-Ryan, a village of twenty houses, standing at some distance from the river, and where no boats were anchored. We distributed a few tracts among them and the head-man sent us down a present of about fifty ears of green corn, and a pumpkin, and sent two armed men as a guard for the night. About midnight, two small boats full of men passed us at a distance, but we were not molested.

24. Passed six villages, and anchored a little after 9 o'clock, at a village of twenty houses, not far from Pah-gan. About 8 o'clock, a small boat, full of men were seen by the light of the moon, making their way towards us. They shortly hailed us, by asking who we were, and what we were there for. Ko Sanlone asked who they were, and as they made no reply, but kept moving towards us, he told them not to come near our boat; at which they began to make towards us with

great rapidity, without saying a word. We then discharged a blunderbuss towards them, well loaded with powder, at which they slackened their pace, and altered their course, saying. "Do not fire at us; we only wish to caution you not to anchor here,"—and soon they were out of sight. There was not the slightest reason for them to have supposed we intended to anchor where we then were, as there was no village near, and we were in the middle of the river, pursuing our course with all possible speed.

*Ruins of Pah-gan.*

Dec. 25. Arrived at Pah-gan about noon, and went on shore to see the ruins of this ancient city, which now contains but about one hundred houses. The pagodas are almost innumerable, but mostly dropping to decay. There are three or four however, still kept in repair, one of which is by far, the most splendid structure of the kind I ever saw. It took about half an hour to go through its numerous alleys and rooms, which are filled with images neatly set in niches made for the purpose, both large and small. At each of the four entrances was a huge great image, standing erect, with the hands in different positions, before which some of the boatmen, who followed on after us, bowed down and mumbled over some petition. On rising from their knees, they appeared much ashamed and confused, as they saw we were looking on at a distance. The pagoda is made of brick and hewed stone, and the brick work neatly plastered over, inside and out: it is built strong, and looks as though it might stand for centuries. One of the walls which I measured was about eight feet thick.

*New encouragements.*

The people were willing to listen, and appeared very anxious to get tracts. Distributed among them about sixty. When bro. Kincaid was along here, the people were afraid to receive tracts. Anchored before dark at Nyong-oo, a place of

three hundred houses. In one part of the town the people were afraid to take tracts, and at the other part many appeared to be seriously considering, and collected together, and requested that the tracts which they received from bro. Kincaid might be explained to them. They said they had read them with care, but did not fully understand their meaning. The disciples spent two or three hours with them, while the people paid the deepest attention. Trust the Lord has some chosen ones here.

In that part of the town, where the people were afraid to take the books, I had most of the catechism read to a large number, who listened with attention, and afterwards several came up and asked for books.

Dec. 26. Passed one large town some distance back from the river, and three small villages, and was obliged to anchor at an early hour at *Pah-koke-koo*, a large place of fifteen hundred houses, where we gave away one hundred and ten tracts, and preached Jesus Christ unto them. Several listened with deep attention, and one or two followed us down to the boat, and the disciples spent much time in endeavoring to instruct them in the ways of truth and holiness. I passed a number of brick-makers at work, and asked them for what purpose they were making bricks. They said, "To build a pagoda with." And what use is to be made of the pagoda when it is finished? They hung down their heads, apparently much confused, and said "We then call it a *god*, and worship it." Will it possess life? "No." Why then worship it—what advantage will you derive from worshipping it? "It is *Burman custom*." I endeavored to explain to them the folly of such worship, and to point them to the true and eternal God.

28. Passed Myen-kyan, a town of two hundred houses, where were many who listened attentively to the truths of the gospel, and begged that they might hear more of these words. Distributed among them one

hundred tracts, most of which, I doubt not, will be read with attention and profit. Passed two more large places, Goungh-gwai and Taloke, where we were well received, and distributed upwards of one hundred tracts.

31. Since the above date we have passed a number of towns and villages, containing about fifteen hundred houses, but as our tracts were nearly gone, we distributed but about one hundred, giving to those who apparently wanted them the most.

#### Reflections.

This morning, sent off two of the men to Ava with a note, to inform bro. Kincaid that we were near the "*Golden city*." We hope to reach there to-morrow. How little did I expect, at the commencement of this year, that at the close of it I should be in the situation I now am! How mysterious are the ways of Providence! I who am one of the youngest, the most feeble, and the most unworthy of the missionary band, am destined to one of the most important stations of the missionary field! The last day of this year finds me near the capital of this great empire—the close of another year may find me in eternity! How solemn the thought! May the Lord enable me, to fill up each day with usefulness, and whatever my hand findeth to do, to do it with all my might.

#### Arrival at Ava.

Jan. 1, 1834. About 10 o'clock, came in sight of the towering spire of the *Golden palace*. On every side were to be seen numerous splendid pagodas, of almost every size. Some were a beautiful white, and others gilded from top to bottom.

About twelve o'clock, bro. and sister Kincaid made their appearance in a little boat. In a few minutes, we had the pleasure of welcoming them on board, and they the pleasure of realizing, that in a few hours they should have fellow-laborers (at least in *name*), in the interesting field, where he had so prayerfully, boldly

and successfully made an attack upon the empire of darkness, and has had the happiness of seeing some of the trophies of divine grace, publicly espousing the cause of the blessed Redeemer. We fell upon our knees, and unitedly offered up our grateful acknowledgements to our Divine Protector and Preserver, for his kind watch-care over us, since we had been separated, and for the abundant manifestations of His goodness towards us.

About sunset we landed, and entered through the gates into the "Golden city." Her walls are made of brick, immensely thick, and the houses of wood. The streets are not paved, and hundreds of Burman carts constantly passing and repassing, keep a cloud of dust in circulation, from morning till evening. This, together with the smoke, which rises in every direction, (as most of the Burmans cook in the street,) must render walking or living, on one of the public streets of Ava, almost intolerable; especially in the hot season, when the thermometer rises to 108 and 110 in the shade. Arrived at our house about dark. It is situated on one of the most public streets, and not a great distance from the palace.

We felt thankful, that we were thus brought on our way in safety, and humbly trust God, in his infinite mercy will long permit us to stay here.

*Review of the Journey.*

Since we left Rangoon, we have passed 445 cities, towns, and villages containing 25,900 houses, which lie scattered along the banks of the river, and have distributed among the inhabitants 7,185 tracts, which I doubt not will hereafter be the means of bringing forth much fruit, to the praise and glory of Divine grace. The Gospel has also been preached, and the people exhorted, whenever opportunity presented. There are many places, which I should judge, would be good missionary stations, and where, I doubt not, a missionary would be cordially received. I trust

the time is not far distant, when heralds of the cross, will be stationed at these destitute places, and the bread of life broken to the perishing thousands.

Very truly yours,

O. T. CUTTER.

To Rev. Dr. BOLLES.

MR. KINCAID TO DR. BOLLES.

*Ava, Feb. 15, 1834.*

Rev. and very dear Sir,

From journals and letters which I have forwarded to you, during the eight months now past, the Board will learn the state of things in Ava, as well as I am able to describe them. It has been an object with me, to avoid unnecessary publicity in the discharge of my duties; while, on the other hand, I have not disguised the object of my residence in Ava; but have, whenever questioned by the ministers of Government, frankly told them that I was sent here by good people in America, to teach the knowledge of the living God; and that no worldly object whatever, influenced us in this work. Save some prohibitions from an indirect source, I have been permitted to prosecute my labors, both in the distribution of tracts, and preaching the Gospel.

I think the time is not distant, when the question will be finally settled, "Shall we be permitted to make vigorous efforts in the heart of Burmah?" We must expect occasional abuses, and perhaps some open hostility. The history of the church, in all past ages, warrants us to expect this. I do hope our dear Christian friends in America will not despair of accomplishing all that for Burmah, which their hearts desire. Let us have time to make a fair trial, and I trust it will tell upon this people through all coming time. The door is now open, and I trust it is never to be closed, till the last vestige of idolatry is swept from the land.

In a preceding letter, I informed you of the safe arrival of bro. and sister Cutter. They have both been

down with the fever and bowel complaint, but they are now enjoying tolerable health, and are getting along well in the language. Bro. Cutter has just got the press in operation, and it is known by the whole Government. A few days ago, the Government made objections to our work altogether, preaching, printing, and giving of tracts; but, after a while, being either afraid or ashamed of driving us out of the country, they relinquished all demands except one; that was, that we should give no more of the "Investigator" to the people. I consider, therefore, that we occupy higher ground than we did before. The Government has indirectly given us liberty to preach, print, and give all our books except the Investigator.

I am sorry to say, that I have been under the necessity of sending to Bengal for medicines. The little I brought with me from America, has long since been expended; and, at different times, I have procured, with my own money, about sixty rupees worth of medicines; but the expense of living in Ava, puts it out of my power to purchase more. Seldom a day passes, but I am called upon to administer to the sick. Often, members of Government, and some of the princes, have called on me for medical aid. I would gladly be free from all such cares, but, situated as I am, it is not possible. While the curative remedy lies before me, I cannot withhold it from my suffering fellow-men. Besides that, the arm of beneficence extended to the suffering sick, opens the door more widely for the diffusion of that Gospel which brings life and immortality to light. I should have written much sooner, but, having seen advertised, that a quantity of medicine was on its way to Burmah, I hoped to receive a supply; not, however, hearing any thing more about it, I have ordered a small supply from Bengal; what I suppose will last ten or eleven months. I wish for a *full chest* of medicines, put up by some respectable physician, or well approved apothecary. They must be put up

in good glass stopper bottles, or they will soon be spoiled in this climate. I hope they will be sent on with as little delay as possible, that I may not be under the necessity of sending again to Bengal; as medicines there, are three and four hundred per cent. higher than in America.

This city is visited by the angel of death. The small pox broke out about one month ago, and has become an epidemic. We are informed by officers of Government, that five thousand seven hundred children are dead, besides all the other classes. It is heart-rending to hear the lamentations of the people. The gates of the city are not shut at all, and the fires that consume the dead, burn day and night. The native physicians appear to be unskilled in every branch of their profession, except it be the act of plundering the people. They pay no attention to the *course* or *symptoms* of disease; but administer several poisonous vegetable nostrums, in rapid succession, calling upon the people to make offerings to the Nats.

Four persons in our house are now covered with the small pox; but I have kept away the native physician, and they are all doing well. In one house near us, three persons died in one day. In some houses, all are dead, four or five having died in a house.

Will you kindly remember me to the members of the Board, and to other Christian friends in and around Boston. We beg an interest in your fervent prayers, and ask for your continued advice.

Yours affectionately, in the Gospel of Christ,

E. KINCAID.

CHUMMERAH.

MISS CUMMINGS TO DR. BOLLES.

The following letter gives a lively picture of a first year's residence among the Karens, and of the cheerful patience inspired by Christian principles in the heart of a devoted missionary.



Chummerah, Jan. 1, 1834.

Rev. and dear Sir,

One year has expired since my arrival in Burmah, some account of myself is justly due to those persons, under whose patronage I have been brought hither. No regular journal has been kept of what I have done, or of what I have seen. The former may all be summed up in a single paragraph; and the latter is, for the most part, similar to that which is constantly written for your perusal, in the journals and letters of the missionaries. As to what I have heard, I am yet too great a novice in the language, to attempt recording a single debate.

Shortly after my arrival, I procured a Burman teacher, and commenced studying; and, after mature deliberation and consultation, thought it expedient to retire to this station, and here spend the dry season. The plan having met the approbation of the brethren, I left Maulmein on the 7th of February, and arrived at Chummerah the third day after. June 20, was taken ill; and, on the 23d, set out for Maulmein, to which place I arrived the day following. This course had been previously enjoined upon me, in case of sickness. Found my health so well restored by the change of air and diet, that I concluded to return, and attempt spending the remainder of the rainy season in the Karen jungle. Accordingly, I again entered the boat with the natives, who, in all my travels, are my only companions; and, after having been out three stormy nights, reached my lodging place in the wilderness, July 2d. My health continued tolerably good, till September, when the rains began to abate, and the sun to shine upon the earth, now fully saturated with water. The rays of the sun, in many respects, so cheering and beneficial in their influence, bring sickness and death to many of the poor wretches inhabiting these wilds. The exhalations they occasion from the putrefied substances which cover the whole region, are pestilential in their

nature. I soon began to feel, in some degree, their effects, but was not satisfied that there was sufficient cause to justify a removal. While I was deliberating, and inquiring what I ought to do, my Burman teacher was suddenly taken with the jungle fever, which shortly increased to such a degree, as to render him unable to help himself. I now saw, that, should I be seized in like manner, we should be in an evil case, there being no one to look to us but Karens, who know as little about nursing, as they do about the fine arts of polished society. All doubt respecting the path of duty being removed, on the morning of September 23d, I superintended the loading of the mission-boat, the rain descending in torrents; and, assigning to the sick man the best place, started, with ten or eleven other persons on board, about eight o'clock. The current being unusually rapid, and the tide being in our favor, as we drew towards Maulmein, we arrived in that city the same day, at even. There I remained till the 23d ult., when I once more ascended the Salwen, for this place, which I reached on the 27th ult. My time has been employed in studying the language, extending a little medical and other aid to the sick, and looking after the school, and other little concerns attending the station. These matters are trifling, as it respects the labor I have bestowed about them. But the natives do much better with one of the mission family with them, even though that one be a *female*, and unacquainted with their language, than they do when left to themselves, which must have been the case here, had I not resided among them.

The story of self has been short. I have encountered no great hardships, have achieved no wonders, and have been promoted to no worldly honors. Crosses, self-denials, sufferings, trials,—none have I to mention, worthy of the name. The evils I anticipated, have not yet been realized; and a year, happier than has been the past, have I never seen.

The number baptized belonging here, and many other particulars respecting this station, will probably be recorded, and forwarded you by some other person. The whole number who have attended school, is twenty-four, nearly all of whom have learned to read. The sum appropriated to the board of these scholars, is 180 sicca rupees. The punctuality and diligence of the children have been such as might satisfy the most sanguine expectations of their patrons.

At the throne of grace, remember your servant, for Jesus' sake,

S. CUMMINGS.

REV. L. BOLLES.

### Indian Stations.

We are still cheered by the tokens of divine favor, manifested in this department of our Missions. The following is the latest intelligence.

#### VALLEY TOWNS.

EVAN JONES TO DR. BOLLES.

*Valley Towns, N. C. Sept. 30, 1834.*

Rev. and dear Sir,

Yesterday morning, we concluded our meeting, which commenced on Thursday last. We have cause for thankfulness, for the manifestations of the Lord's faithfulness and love. During the whole of the meetings, there was solemn and continued attention to the word preached, and, on several occasions, an affectionate and softening influence pervaded the assembly.

We were favored with the aid of bro. Bushyhead and bro. Foreman, a native preacher, connected with the Presbyterian mission. Their labors were able and acceptable, and, I trust, attended with the demonstration of the Spirit. On each evening, invitation was given, to those, who were concerned for their souls, to come forward for prayer. A few came, the first evening; more on Friday; and on Saturday, two males and four females, related the exercises of their minds, and were re-

ceived as candidates for baptism. On Sunday, these six, and another female, who had been received before, all full Cherokees, were solemnly immersed in the name of the Adorable Trinity, by bro. Bushyhead.

Notwithstanding a heavy rain, which fell on Saturday night, and continued the greater part of Sunday, the congregation was large and attentive, and so strong, was the general impression, at night, that when an opportunity was given, to manifest their anxiety, the places were crowded, and many weeping sinners could not find room. It was a time of deep mourning, on account of sin, and I sincerely hope it was the prelude to the exercise of living faith, in the atoning sacrifice of our Lord Jesus Christ.

The minds of the brethren appeared to be strongly exercised, and their affections drawn out towards dying sinners. Many affectionate and ardent prayers were offered up, which I trust will be returned, charged with efficient influences of the Divine Spirit.

On Monday morning, we intended to meet for an hour at sunrise, and part. The exercises, however, were protracted till about 10 o'clock, when we had a most affectionate parting, in the hope that the spirit of the meeting will be carried to many habitations, hitherto strangers to the life of grace.

It is matter of substantial encouragement to know that several (about ten,) who last year joined in our meeting at this place, and wept and rejoiced with us, have laid down their mortal part and entered eternity in the confident and peaceful hope of a glorious immortality.

We earnestly solicit the continued prayers of our Christian friends, for more of the influences of the Spirit of grace, to sanctify our minds, and excite to more vigorous exertions, for the diffusion of the glad tidings of salvation to the inquiring Cherokees.

I am, Rev. and dear Sir, yours, &c.  
EVAN JONES.

REV. EVAN JONES TO HON.  
HEMAN LINCOLN.

Valley Towns, Oct. 11, 1834.

Dear Brother,

I have the pleasure to add to a communication, dated a few days ago, that two more full Cherokees, one male and one female, were admitted and baptized on a profession of their faith in our blessed Redeemer, at Dsiyohee, about thirty miles from this place. We had a two days' meeting there on Saturday and Sunday. The congregations were large and attentive, especially on Sabbath day, when we surrounded the Lord's table, with fifty or sixty

children of the forest, who have forsaken the superstitions of their fathers, to become the followers of a dying Saviour. It was a solemn and comfortable season, and I trust will be a blessing to some precious souls.

Since my last visit to this place, the brethren have erected a good log cabin, for a place of worship. I trust the work of God is extending and deepening its influence here. I had many applications for the parts of Scripture which are printed in Cherokee.

I am, dear brother, yours most affectionately,

EVAN JONES.

### Operations of other Societies.

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The 25th Annual Meeting was held in Utica, on the 8th of September. The Board have, under their care, 36 missions, and 65 stations; being nine more stations than were reported last year. Connected with these missions and stations, are 96 ordained missionaries; (7 of whom are regularly educated physicians, and others have prosecuted medical studies to such an extent as to render them useful in that capacity;) 7 physicians, not ordained; 6 printers; 33 other male assistants, teachers, catechists, farmers, and mechanics, and 151 married and unmarried female assistants; making a total of 293 missionaries and assistant missionaries sent from this country, 48 of whom entered the service during the past year. There are now 5 native preachers, and 39 other native assistants. There are 40 churches connected with the missions of the Board, containing, at the last return, 2,360 converts. At the schools established through the agency of persons sent forth by the Board, and taught by them, or by persons, to a greater or less extent, under their direction, there are now about 40,000 scholars; and there have been instructed, since the establishment of the schools,

not far from 80,000 persons. Connected with the missions of the Board, are 7 printing establishments, including 13 presses. To the amount heretofore reported as having been printed at the presses, is now to be added 21,735,463 pages; making a total, from the commencement of their operations, of about 88,000,000 pages in 16 different languages, 7 of which have been reduced to writing by missionaries of the Board.

The following short extracts are made from the Annual Report of the Board:—

*Domestic Operations.*—Within the last year, the following associations have been formed: The Foreign Missionary Society of the Western Reserve, and the Foreign Missionary Society of the Valley of the Mississippi, both auxiliary; the Central Board of Missions for the States of Virginia and North Carolina, and the Southern Board of Foreign Missions for South Carolina and Georgia. The last two are not auxiliary, according to the common meaning of the term, but they are, by their constitution, "connected with" the Board, and their declared object is, "to promote in all suitable ways," within their limits, "the foreign missionary spirit." The Rev. Harvey Coe is the Secretary of the Western Reserve auxiliary; the Rev. Artemas Bullard, of the Society in the

Valley of the Mississippi, and the Rev. William J. Armstrong of the Central Board. The Southern Board have yet no Secretary. The amount thus far contributed by the last named is \$3,457 12 ; and the Central Board about \$2,000. The Rev. John B. Adger has been employed as a temporary agent. The contributions from the Board of Missions of the Reformed Dutch Church, during the year, has been \$3,485 34.

*Periodicals.* During the year, many thousands of the missionary quarterly papers of the Board have been distributed, and the circulation of the Missionary Herald has increased from about 13,000 to about 15,000.

*New Missionaries.* The committee have discharged from service, since the last annual meeting, on account of failure of health, and for other reasons, 5 ordained missionaries, 1 physician, 1 printer, and 8 other assistants ; 15 in all. They have appointed 24 ordained missionaries, 2 physicians, 1 printer, and 32 other assistants ; total, 59.—They have sent forth, as additional missiona-

ries, 16 ordained persons, 2 physicians, 1 printer, and 29 other assistants ; total, 48.

*Receipts and Expenditures.* The receipts of the past year have exceeded those of the preceding year by \$5,541, 33, and have amounted to \$155,002 24. The expenditures have been \$159,779 61. In addition to the disbursements just mentioned, the Board have received the following sums :—

From the American Bib. Soc.	\$18,000
Bible Society of Philadelphia,	5,000
American Tract Soc. N. Y.,	9,500
“ “ “ Boston,	435
The Soc. in Scotland, Prop. Ch.	
Knowledge &c.	231
	<hr/>
	\$33,166

During the present year, larger grants for these purposes will probably be made. The committee have already been notified of the following appropriations :—

From the American Bib., Soc.,	\$15,000
Philadelphia Bible Society,	500
American Tract Society,	18,800
American Sunday School Union,	500
	<hr/>
	Total, \$31,800

## Obituary.

### DEATH OF DR. CAREY.

We take the following particulars of the death of this eminent missionary, oriental scholar, and still more eminent servant of God, from a Calcutta paper of June 12, 1834, just received. We shall, hereafter, give an account of his life, character, and distinguished services.

We have to communicate intelligence, to-day, which will be received with general lamentation, not only throughout India, but throughout the world. Dr. Carey has finished his pilgrimage on earth, having gently expired, early last Monday morning. For several years past, his health has been very infirm, and his strength has gradually sunk until the weary wheels of nature stood still, from mere debility, and not from disease. The peculiarly trying hot weather, and rainy season of 1833, reduced him to such extreme weakness, that, in September last, he experienced a stroke of apoplexy ; and, for some time after, his death was expected daily. It pleased God,

however, to revive him for a little while. During the past cold season, he could again take an evening ride in his palanquin carriage, and spend much of the day reclining in an easy chair, with a book in his hand, or conversing cheerfully with any friend that called. As, however, the hot weather advanced, he sunk daily into still greater debility than before. He could take no nourishment: he lay helpless and speechless on his bed, until his skin was worn off his body, and death was a merciful relief. His dearest friends could not but rejoice that his sufferings were ended, although they mourn his loss to themselves and to mankind.

The career which Dr. Carey has run, is worthy of most honorable notice. He was a man who stood prominently forward from the mass of the several generations of men with whom he lived ; and, both for his private and his public character, deserves to be had in everlasting remembrance. He died June 9, 1834, age 73.

## RELIGIOUS SUMMARY.

### REVIVALS.

It gives us great pleasure to notice the extent to which the gracious influences of the Divine Spirit are, at this time, enjoyed in building up Zion. Among the Baptist churches in New Hampshire, especially, we notice the following churches which are thus favored:— Brentwood, Northwood, Deerfield, Pittsfield, Londonderry, Nashua, New Ipswich, Hebron, Lyme, Hillsborough, Hopkinton, Rumney, Newport, Goffstown, Gilford, Bradford, Sutton, Milton's Mills, and Cornish. May the vital purity of the churches ever keep pace with their visible prosperity.

In Vermont, we notice, as sharing in the work of grace, the churches in Windsor, Troy, Cavendish, Springfield, and Weathersfield.

In Massachusetts, Lynn.

In Rhode Island, Newport.

In Connecticut, Norwich.

In New York, Hudson, and the churches in the city, under the care of brethren Williams and Miller.

Many interesting accounts of revivals appear also in the South and West, in which great numbers have been added to the Lord. One fact is remarkable. Of 298 persons baptized by R. H. Taliaferro, in Monroe Co., Tennessee, "upwards of 50 were formerly connected with other denominations."

### FIRST MONDAY IN 1835.

For some years, the first Monday, or the first day in each year, has been set apart, in some parts of the country, to be observed as a day of special prayer to God, for his blessing on the churches, and on the Redeemer's cause generally. And, in multitudes of instances, this observance has been followed by signal manifestations of the divine favor. The first Monday in the coming year has been extensively designated for a similar purpose. We hope its observance will be no less extensive, and that the people of God will be found waiting on him for a blessing.

### THE BAPTISTS IN TENNESSEE

Are numerous. In East Tennessee their numbers are said to have doubled since 1821, and to be now between 11 and 12,000. A majority of members, and a very large majority, as it respects intelligence and weight of character, are in favor of effort in promoting the objects of the Convention, education, &c. "Effort Baptists" and "anti-effort Baptists" are distinguished terms in familiar use in Tennessee. It falls out however, that anti-effort Baptists, so called, are some of them making strenuous efforts to put down the operations of the effort Baptists. The churches in East Tennessee ought to esteem themselves happy in enjoying the labors of such ministers as Elder S. Love, who preaches at Nashville. In Middle Tennessee, are 11 or 12,000 members, and 5 or 6,000 in the Western District; making, at the present time, in the whole State, nearly 30,000 members. Let them unite their hearts in love, their minds in counsel, and their hands in action, and go forth in the strength of the Lord, and they will form a strong and glorious band.

### ILLINOIS BAPTIST CONVENTION.

The Union Meeting of Baptists, for Illinois, was held at White Hall, Green Co., on the 9th, 10th, 11th, and 12th of October, and was conducted with much union and harmony.

J. M. Peck was chosen Moderator, P. N. Haycraft, Clerk, and G. Bartlet, assistant Clerk. Committees were appointed, and many interesting documents produced; all of which will be published in the Minutes. The state of religion, in general, amongst the Baptists in Illinois; Ministerial Education, and the Alton Seminary; Sunday schools and Bible classes; Family Prayer; Foreign Missions; Home Missions; on the pastoral relation of ministers to churches; the temperance cause; religious periodicals and tracts; Bi-

ble efforts; the General Convention of Western Baptists at Cincinnati; and the organization of the Baptist Convention in Illinois, were all acted upon.

Delegates were present from several associations and churches. A constitution was adopted, and an executive committee chosen. Delegates were appointed to the General Convention, to be held in Cincinnati, in November.

On the whole, it is gratifying to perceive a gradual gain and steady progress amongst the Baptists in Illinois, who "devise liberal things." *Pioneer.*

#### BALTIMORE.

We are pleased to learn that Rev. H. O. Wyer, formerly of Savannah, has accepted the invitation of the Sharpe street Baptist church, (lately occupied by Mr. Findlay,) to labor with them in the Gospel ministry, and has already removed to the sphere of his labors.

The meeting-house, purchased by

brother Crane, is now refitting, and on the last Lord's day in December was to be opened, and a protracted meeting held there by some of the Virginia brethren. Rev. Mr. Adams of Fredericksburgh, Va., it is understood, would commence his regular labors at that place, in conjunction with brother William Crane, in order to build up a place which has long laid waste.

#### INFANT BAPTISM.

In the last number of the London Christian Observer, an Episcopal work, we observe a work advertised, called an "Examination of the Practice of Infant Baptism, designed to prove that *it is inconsistent with the principles of the New Testament*; respectfully proposed for the consideration of all those who are desirous of a *Scriptural Reformation* of the church, and who are prepared to follow truth, wherever it may lead. *By a member of the church of England.*"

#### ORDINATION OF MISSIONARIES AT CINCINNATI.

At the late Anniversary of the "Western Baptist Convention," which held its session in Cincinnati, Messrs. David B. Rollin and Samuel Aldrich were ordained as evangelists, with particular reference to their location among the Cherokee and Creek Indians, in the country assigned to them west of the Mississippi. The services on this deeply solemn occasion, were as follows:—Introductory Prayer by Rev. J. M. Peck, of Illinois; Sermon by Rev. J. Wilson, of Kentucky; Ordaining Prayer by Rev. J. Going, of New York; Imposition of hands by Rev. J. B. Cook and A. Morse, of Ohio, Rev. A. Baily, of Illinois, Rev. T. P. Green, of Missouri; Charge by Rev. A. Bennett of New York; Right hand of Fellowship by Rev. S. W. Lynd, of Ohio; and the Concluding Prayer by Rev. R. S. Gargle, of Tennessee. The various performances were appropriate and impressive. After these services, the Treasurer of the Baptist General Convention read the instructions of the Board to the missionaries, and concluded with some general remarks applicable to the brethren, and also to Mrs. Rollin, Miss Rice, and Miss Colburn, who have gone with them to their

destined fields of labor. "They left Cincinnati on the next morning, and several of the friends accompanied them to the steam boat. We were much affected in giving the parting hand to these worthy brethren and sisters, who have left all to follow the path of Christian duty. May their success among the natives be equal to their devotion to the cause of their Master!" The kind and Christian attentions received by our friends, during their stay in Cincinnati, will ever be cherished in grateful remembrance.

We cannot but consider the late meeting of the Western Baptist Convention, as ominous of good. It was very gratifying, to see so large a number of ministers, from different States, united in this holy convocation, and consecrating their energies in aid of the glorious cause of truth. This unison of action of the sacred brotherhood, of so many of the "servants of the Most High God," must be attended with the happiest results. A spirit of prayer, with the indulgence of the most friendly Christian feelings, seemed to pervade the meeting. In this repast of fraternal affection, we had the pleasure to participate as SPECTATORS.—*Comm.*

*Account of Moneys, and other Articles, received by the Treasurer of the Newton Theological Institution, from July to November, 1834.*

Charles St. Industrious Soc. by Mrs. Sharp—16 pair of pillow-cases.	
Dr. Jona. Wales, Randolph, being money placed at his disposal by Mr. Nathan Algein, late of West Bridgewater, deceased,	\$100,00
Matthew Bolles, Jr. for Prof. houses,	100,00
H. R. Kendall,	100,00
John Cummings,	100,00
Gen. Tyler, by M. Bolles, Jr. "	20,00
Gardner Colby,	100,00
J. Whitman, Framingham,	1,00
John B. Jones, for Prof. houses,	200,00
Rev. E. Nelson,	5,00
Dea. Ward Jackson, for Prof. houses,	100,00
Dr. Jona. Wales, balance of his subscription to Prof. houses,	50,00
Dea. Nathan Alden, East Bridgewater,	5,00
J. W. Tolman, North Randolph, (received in Dec.) for Prof. houses,	50,00
H. S. Kendall, for Prof. houses,	150,00

☞ Collections toward a 3d Professorship, not published in the above.

LEVI FARWELL, *Treas.*

Cambridge, Nov. 11, 1834.

*Account of Moneys, received in Donations, by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from Nov. 15, to Dec. 15, 1834.*

From the Bap. Ch. in Bangor, Me., col. at Mon. Con., by Dea. R. Clark,	34,00
Fem. Juv. Miss. Soc. in Haverhill, Mass., H. H. Morse, Tr. to educate a Burman child, to be taken under the superintendence of Mrs. Hancock, named Mary White Smith,	25,00
Bap. Ch. Warren, Me., at Mon. Con., for Bur. Miss.	20,00
Bap. Ch. Jefferson, Ohio, at Mon. Con., for Bur. Miss., by Mr. J. Putnam,	2,00
Mrs. Betsey Corbin, Pomfret, Con., for Bur. Miss., by Mr. T. Huntington,	3,00
Miss Clarinda Pierson, of Carrolton, Illi., for Bur. Miss,—the proceeds of two strings of gold beads, by Rev. J. M. Peck,	11,25
Foxborough Fem. Miss. Society,	13,26
Foxborough Bap. Ch. and Soc's. mission box, by Rev. T. C. Tingley,	18,33
	<hr/> 31,59

The following was received by the Treas., on his late tour to Cincinnati, Ohio:—

The unsolicited contribution of Dr. Dibble, and other generous individuals, on board N. York Erie Canal packet boat Mohawk, for Indian Stations,	16,50
Mrs. Harmon, by Mrs. Cook, 1,00—New Lyme Ch., 2,43—Ash-tabula Con. for Prayer, 10,18—A widow's mite, 16 cts.—Individuals in Geneva, 1,50—Rome, 87 cts.—Chester, 1,31—Madison Con. for Prayer, 4,00—Fidelia Wright, 25 cts.—Kingsville Fem. Miss. Soc., 12,00—do. Con. for Prayer, 1,83—Col. Grand River Asso. 12,50—Mon. Con. in Bap. Ch. in Henrietta, 1,62—all for Bur. Miss., by R. J. Bailey,	49,45
Fem. Miss. Soc. of Enon Ch., Cincinnati, towards the support of Ko Chet-thing, the Karen preacher, who recently visited this country,	46,00
Dr. Isaac Colby, of Cincinnati, for Bur. Miss.,	20,00
Noble S. Johnson, Esq., of do. subscribed by individuals,	44,75
Dea. John Smith, of do. collections taken by Rev. A. Bennett,	217,00
Rev. Alfred Bennett, collections taken by him,	200,00
Capt. Dorman, of steamboat Wacousta, in part for the passages down the Ohio, of Miss Colburn and Miss Rice, destined to Indian Missions,	5,00

From Mrs. Dr. Colby, (who gave \$10, two years since,) for the education of a Burman child, by hand of Mrs. John Smith, Treas.	20,00	
		<u>618,70</u>
James Saunders, Esq., of Passadunkeag, Me., for Bur. Miss., through A. Wilson, by hand of Mr. Scudder,		10,00
A friend in Aurora, Ohio, by J. E. Jackson, Tr. of Portage Bap. Asso., through Mr. B. Rouse, of Cleaveland,	10,00	
Twinnsburgh Bap. Ch., all for Bur. Miss, by B. Rouse,	5,00	
		<u>15,00</u>
Miss T. Rogers, Treas. of the Carey Soc. in the First Bap. Ch. and Soc. in Boston, to educate an Indian child named James Manning Winchell,		10,00
Young Ladies' Industrious Soc. of West Dedham, by Miss Sophia P. Baker, 1st Directress,		7,76
Together with a box of clothing, valued at \$16,24, "for the Indian Mission where it is most needed."		
Keeseville, N. Y. Bap. Ch., for Bur. Miss., by A. Hayes, Esq., Tr.	12,00	
Female Mite Soc. of Keeseville Bap. Ch., for Bur. Miss., by Mrs. A. Hayes, Treas.,	22,75	
		<u>34,75</u>
Miss Mary Van Matre, of Cincinnati, Ohio, for the Bible in Burmah,		1,00
Bap. Ch. in Townsend, Mass., collected at Mon. Con., for Bur. Miss., by Dea. Levi Ball,		1,75
Fem. Miss. Soc. for For. Miss. in Chester, N. H., Mrs. Adeline Chase, Treas., by J. Chase, Esq.,		2,75
A balance from Clarke Wilder, Esq., by Mr. John Putnam,		,50
Cortlandville Bap. Ch., in part payment for support of a native preacher in Burmah,	65,00	
Cortland Bap. For. Miss. Society,	12,00	
Karen Society, Cortlandville, by Rev. D. B. Purinton,	7,00	
		<u>84,00</u>
Cayuga Bap. For Miss. Soc., by Dea. Crossman, Treas.,	100,00	
"Conscience," by Rev. Mr. Colman, for Burman Bible,	5,00	
Ontario Bap. Association, by Dea. A. Spear, Treas.,	107,00	
Rev. Elon Galusha,	15,00	
Walter Read, Oswego, for Bur. Bible, by Rev. E. Galusha,	5,00	
A friend to Missions in Bap. Ch. in Westford, for Bur. Miss.,	2,00	
Richfield Bap. Church,	1,00	
Little Falls Bap. Church,	2,75	
Mrs. Hart, of Rome,	1,00	
Worcester Baptist Association,	77,15	
Z. Thomas, Volney,	1,00	
E. Goodenough, for Burman Bible,	10,00	
By Rev. C. C. Carpenter,		<u>92,90</u>
Fem. Miss. Society, Bastard and vicinity, U. C.,		7,75
J. Adams, Stephentown, from his pension,	25,00	
A sister in Bap. Church, Stephentown,	3,00	
Subject to the appropriation of Rev. I. Mc Coy,		<u>28,00</u>
A brother in N. York, by Rev. J. D. Hoford,		,50
All received through the hands of Messrs. Bennett & Bright, Utica, New York,		<u>447,15</u>
Virginia Bap. Miss. Society,		6,12
Youth's Miss. Soc. of 2d Bap. Church, Richmond, Va., by Rev. J. B. Taylor,	2,50	
		<u>8,62</u>

HEMAN LINCOLN, *Treasurer.*









I-7 v.15/16  
American Baptist Magazine (Boston)  
Princeton Theological Seminary-Speer Library



1 1012 00307 4814